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# TEACHING RELIGION CREATIVELY

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# Teaching Religion Creatively

By

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*To*
*My Brothers,*
*JAMES AND CHARLES,*
*two of my best teachers and sharers*
*with me in the creative education*
*of a good home.*

## AUTHOR'S PREFACE

THIS book is intended especially for the general leader and teacher in the local church and community. In order to bring into high relief some elemental qualities in creative teaching, each chapter deals with one aspect or quality. But it must ever be borne in mind that the new teaching cannot be broken up into segments or water-tight compartments even to the extent that sometimes has been done as, for example, impression, expression, application. It is, like growth, one integrated process. The different chapters attempt to call attention to different aspects of this organic whole.

Among the cheap and superficial conceptions of creative education held by both some of its friends and foes, none are more absurd than those which make it synonymous with unlimited "self-expression" on the part of those who have little to express, and with pupils doing "just what they want to do" without guidance, counsel or stimulus towards self-control and social purposing. The story of the child, bored to death, asking her teacher pathetically, "Do I have to do what I want to do?" has long since merited decent burial.

Equally misleading is the idea that, since there may be no Quarterly or set "lessons," the teacher has little or no work to do and must on no account let his convictions be known!

Two other positions, lending themselves to pious and sonorous expression, will not find much comfort herein, namely that all one needs, to be a good teacher, is

"Personality" (never defined), and that "Religion is caught, not taught." Fancy those people employing, as the surgeon for a life and death operation, one who has "good personality" but has never studied medicine or surgery; and a minister who, gathering his flock on Sunday morning, is content with just exposing them to his severe case of religion. Of course one does prefer in his doctor, chauffeur, saleslady, a person of "good personality," and the work of a preacher or teacher of religion who is not contagiously religious is of questionable value.

It is hoped that these chapters may help bridge the gap between theory and practice. For this reason many descriptions of actual teaching have been given, necessarily very briefly, that at least afford glimpses of the spirit of the better type. All of these are from quite ordinary situations. No extraordinary cases have been included. The book may, therefore, be useful in teacher training classes and as a supplement to *Teaching Religion* and other texts on this subject.

The writer wishes to express his gratitude to authors and publishers from whose works quotations have been made; to magazines for permission to quote from his own articles; and to many teachers, whose names for obvious reasons have not been given, for the privilege of reporting some of their work.

A. J. W. M.

*Hartford, Conn.*

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# I

## INTRODUCTION

THE terms "progressive education" and "creative teaching" are in common use. When a new emphasis is given in education, religion or any other study, labels must be used to indicate it. Because it is so easy to pick up catch words it is not strange that some use the new terms but continue the old practices. Progressive education, like other movements, suffers from its friends as well as from its opponents. But the new emphasis is here, and is changing educational procedure. Many public schools have, through its influence, a radically different atmosphere and programme. Colleges and universities are not unaffected by it, as recent developments clearly show. It should, however, be most at home in the Church, for it is distinctly in keeping with the methods and ideals of the Great Teacher.

It is difficult to describe the new teaching. It is as much a spirit and temper as anything else. By using many concrete cases in this book it is hoped that something of both may be revealed. No single case, no teacher, is perfect. The best would say with the author of Philippians, "Not as though I had already attained, either were already perfect: but I follow after" (3:12). Indeed, the attitude on the part of the teacher of being a learner is quite characteristic.

Perhaps it is not far wrong to say that one germ idea

in the new emphasis in religious education is to recapture, or to conserve, or to develop in the school the educational values in the best pioneer homes. The ordinary school in those days was something of a mill for grinding information into the pupils. It was formal and abstract. But the home and farm were instinct with life. Boys and girls, as well as men and women, were at grips with reality. Each had to fend for himself in a world where resourcefulness and ingenuity and work counted. The contrast between the abstract, formal study in school and the vital life on the farm was striking. In the light of a century or two there is no question which was the more educative, the more formative. The present tendency is to make the school conform more to that active,[1] vital, farm and home situation.

No attempt is made here to glorify that past. Life in pioneer days was not all roses without thorns. But there was something there that, at its best, did develop strong character, helped people face problems unflinchingly and enabled them to meet the conditions in their world. It is this value that progressive education is seeking so that the school on Sunday or week-day may be educative and formative in the development of character. The aim is to have the school itself as nearly like the best normal family and home life as possible. So understood, the newer emphasis should command the support, one might expect, not only of "the liberal" but also of those who think the past is too much forgotten.

The purpose of this book is to help all who are interested in the development of the best character, that is,

[1] The French use the term "active school" (*L'école active*) for the new type.

of religious persons,[2] to see a little more clearly how these emphases translate themselves into the teaching process. For this reason many "concrete cases," the descriptions of actual classes at work are given, though these are necessarily very much abbreviated.[3] The principles are also stated as briefly and clearly as possible. It may be noted that each chapter deals with some important principle in creative education and teaching.

With the picture in mind of the home at its best, as the general norm, certain conclusions or principles stand out in relief. A few of these will be mentioned here.

The everyday life—activity, attitudes, prejudices and ideals—of the family group is one of the formative, effective and creative influences. This is so clear that perhaps it is more impressive if nothing more is said. Professor Coe has brought it out in a striking manner in his great book, *What is Christian Education?* as Bushnell did in the 1861 edition of *Christian Nurture.*[4]

The family life and work at its best is a co-operative enterprise in which each has a proprietary interest, and shares in privations, responsibilities and joys. Everything is of common interest. For example, in pioneer days, the boy and girl shared the interest of father and mother in the size of the crop, the weight of the beef or pork, the beauty of the fruit, the amount of work done

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[2] For a discussion of aims and objectives in Christian Education see Chapter II, and also my book, *What is Religious Education?* London, National Sunday School Union, 1925.

[3] For full description of actual teaching see *A Critique of Present-Day Religious Teaching,* by Dr. Elsa Lotz, which is to be published this autumn (1932). Her researches were carried on under the direction of Hartford and Yale.

[4] Part II. These chapters are so fresh and vital, they might be issued now as tracts for the times.

on a certain day. They shared in storing the cellar with vegetables, in salting the meat and curing the hams, in having the barns full and in getting an abundant supply of wood for the long winter. The good name of the family was jealously guarded, even by the younger children.

Discipline, resourcefulness and initiative were developed through direct contact with things as they are. The calf which the child fed was as much a real best as the cows the grown-ups looked after, and perhaps quite as trying on the temper. If the trace broke in the field or woods, it had to be repaired there, and if not securely done it did not stand the strain. Chores were to be done, and if the animals were not fed or bedded, the wood-box not filled or the water not brought in, it was not a question of some autocratic praise or blame or "marks." The garden not planted or tended did not produce flowers or vegetables. The facts and inevitable processes of nature are great disciplinarians and great teachers.

Cameraderie in the home is the atmosphere and climate in which fine character has a good chance. This is one of the precious things the church school has had in its classes. The relationship between teacher and pupil there could be much more intimate and natural than in even the good public school of the past. Creative teaching makes such comeraderie possible to an extent practically impossible under any formal system of education.

There is also recognition of authority and order. This is not to commend the harsh and brutal control exercized in many homes in the past. But in the best homes there is no doubt as to who are the responsible heads. The father and mother, however great the

cameraderie, are respected and honoured. This recognition of leadership is an essential in sound democracy. And observation reveals unmistakably that children and youth, as well as adults, are happiest when there is order and purpose and leadership in the group.

The pioneers knew the value and necessity of work. To succeed meant strict attention to business, care of details, thrift and frugality. Then hard physical labour and long hours were perhaps inevitable. No longer, happily, is there the same need for labourious physical toil, but there is the same necessity for attention to the matter in hand if any worthy purpose is to be fulfilled. There is need in many quarters of tightening up in this respect. Work as such is not glorified, but there remains the necessity for strict attention to duty if the purpose in view is to be accomplished.

Intelligence has been one key to human progress over brute force. Knowledge is still an element in power. The new education stresses, no less than the classical, the importance of solid fact. But it dreads the effect of acquiring information at the cost of deadening the intellect. It believes in the intellect that is alert and keen, using information as a tool in facing issues.

But this should mean a much greater as well as a more vital and intelligent use of past experience as preserved in facts, laws, books and so on, and especially in the Bible. (See especially Chapter IX.) The question is often asked, " Will the Bible be studied in the newer education? " The frank and honest answer is, " It will be used to the extent to which it is of value in helping people live." It will not be used as a fetish or as a book with magical power. To many, it is the greatest single written source for inspiration and strength in the

world. These, therefore, have no fear. Its intrinsic worth insures that wherever Christian education of the kind here described, the attempt to help people live the Christlike life, is carried on the Bible will be a chief source and that the more closely religious education comes to the life of the people, the more help will it be found to contain.

This attitude to the Bible will not only lead to its use because it provides green, living pastures and life-giving water, but will help redeem it from being a stumbling-block to progress. Instead of bread it too often is a stone. Many of the drags on the wheels of religious development, many of the cults which militate against sane living, many of the harmful carry-overs from the past have been due to an unintelligent use of the Bible and to treating it as an object of veneration rather than as a wellspring of life.

There are many books that God has written. If one wants to read his story of how the world came to be he will find it written in the rocks. Some of it is written by fire, some by glaciers, some by earthquakes. If one wants to read the story of how life has developed through the millions of years he will find it in God's book written in the skeletons and bodies of plants and animals living and preserved in fossils and sands and rocks. If one wants His story of the heavenly bodies he finds it written in vapour and worlds and light; in spaces and distances, in motion and laws that cause the mind of puny man to reel. If one wants God's story of wheat, or any other part of the vegetable world, he will find it written in the life of that plant and seed. All the books that have ever been written on these subjects have been attempted translations of His writing. And much has not yet been deciphered.

Similarly if any one wishes to read what God has written about human nature, he will find it in human nature. "The proper study of mankind is man." All the books ever produced in psychology are but attempts to translate what is written in human life. So it comes about that often the mother, father, teacher may know much more truly what is in a pupil than the most learned psychologist. Jesus knew what was in man. He never ceased observing and reading the record there.

All teachers—using this most inclusively—have much to learn from an intimate knowledge of their pupils. That is one "word of God" they must not fail to study. From the works of others (in geology, palæontology, botany sociology, psychology, etc.) one learns much not only from their results but from the way they work. Every teacher will seek sympathetically, reverently, prayerfully, intelligently to know and understand his pupils in their total life situation in order that each one may best be stimulated to attain to the Christlike life.

Those who serve God must do so voluntarily. He conscripts no one. His truth makes people free. This is one of the glories of Christianity. That each one stands in his own right as a child of God, free to exercise his own will, is one of the basic claims of the Protestant Reformation. Religious education seeks to train its pupils through freedom and the development of ideals, convictions and self-control. When one is lost in promoting some cause for the good of the world self-control, discipline, and self-denial are not so difficult. Each person, concentrated on a worthy purpose, inspired to use his initiative and powers and disciplined by himself, by his group and by the materials with which he works, finds his larger self. These character-

istics are brought out in most of the cases cited in the book.

The main aim of religious education is to promote to the highest point *the art of living* (Chapter II). Jesus is the supreme master and inspirer. To live in his spirit, to have the family, church, business, labour and every group embody that spirit and to change the very bases and structure of society in the industrial, economic and every other phase of its life so as to express that spirit, this and nothing less is the purpose of the present-day program of religious education (see Chapter III).

In this book the term pupils is intended to mean persons of any age, and *not* merely children. Too often when writing and speaking of religious education or the church school, people think only of children. The present emphasis on adult education will help, it is hoped, to correct this error.

The Church has always given a very large place to adults. When adult classes; elders, deacons and trustees; ladies' societies and ladies' aids; choirs; committees; officers and teachers; missionary societies; and similar organizations are considered it will be seen that the Church has quite a vast number who through their service are being educated. In estimating the work of the Church this must not be overlooked.

But much more needs to be done. The Church, taking advantage of the present strongly flowing tide, may easily enlist vaster numbers and by utilizing more fully the natural learning situations make her work with adults much more vital. Some of these aspects are considered in the text.

The influence of family life and community life has been indicated. There is now a new disposition for

parents to study child care, and the Church is happily able to lead them better than ever before in this century (Chapter V).

The idealism of youth is one of the great assets on which the teacher of religion may depend. There are always those who think youth is degenerate. In Constantinople is an Assyrian tablet dated about 2800 B.C. some 4,732 years ago. It reads as follows:

> "Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book, and the end of the world is evidently approaching." [5]

Such pessimism is always found, and there is usually something to give a basis for it. But the reasons for hope and optimism are much greater. Those in closest touch with youth today know that, in spite of all to the contrary, its heart is sound.

The Church knows it can depend on youth and that herein lies its opportunity. One hundred years ago this is the statement of one church, and the same attitude may be found in others:

> "Our hope of success in spreading the Gospel rests, under God, in a larger measure of the religious education of the world in its infancy. This work is so simple, so practical, so sublime, that it ought largely to enlist the prayers and labour of all the children of God." [6]

Two years later the Assembly re-emphasized these ideas, calling on ministers to see that the best possible

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[5] Quoted by Bertha Condé in *What's Life All About?* New York, Scribner, 1929.

[6] *Minutes of the General Assembly*, Presbyterian Church in the U. S. A., 1838, p. 182.

religious education is provided in the Church, but adds: "We caution heads of families against the idea that their duties may be delegated to the Sabbath school teacher. The obligations of parents are intransferable. The teacher is not the parent's substitute, but his helper."[7]

Re-emphasizing family religion and the Sunday school again a few years later the records say,[8] "And with all our reverence and affection for Sabbath schools, for which we bless the name of God, we are unwilling to let six days go by without" religious education. Yet a century later few churches are doing much in religious education through the week or taking advantage of the opportunities they have in the public school or through week-day religious education. One of the Church's tasks and opportunities is to align other upbuilding agencies in a common programme for human welfare.

For a number of years a century ago (from 1831 on) there were remarkable revivals in churches and also in schools and colleges, but those in close touch with the converts pointed out that "the great body of them have been gathered in from the ranks of the young; from the Sabbath schools and Bible classes; from the baptized children that adorn our family altars and grow up under the droppings of our public sanctuaries."[9] It is the religious life of the family, community, school and Church, along with intelligent teaching, which has proved through two millennia the most effective means for the development of the Kingdom of God.

It is the same in other lands. The following is from

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[7] *Minutes,* 1840, p. 310.
[8] *Minutes,* 1846.
[9] *Minutes,* 1858, p. 304.

a letter of Mr. Tamura[10] one of the great Christian leaders of Japan, quoted by one of his young disciples: "I travelled all over Japan to preach the Gospel. I prayed in the small cottages of the Aino race in the northern part of Japan. I slept with many barbarians in the south. I spoke to many people in Korea and Manchuria. I also did much street preaching in Tokio. But I found this truth from these experiences, that religious education is the key to Japan. Now I am not interested in emotional preaching. Religious education is my life work. . . . Oh, the heart of a child! This is Jesus' 'good ground,' this is the best home of Christianity. This will insure the future of Japan and of the world. . . . Over-emphasizing Christ the Saviour, we have almost forgotten Christ the Shepherd and Teacher."

It is interesting to recall that Watts, "the preacher painter," in attempting to portray on canvas "The Spirit of Christianity," selected the scene where Jesus places the little child in the midst. He dedicated his great painting, which now hangs in the Tate Gallery, London, to "all the churches."

Many people do not yet grasp the significance of the nurture of childhood and youth. President Hoover, in his address "at the opening session of the White House Conference on Child Health and Protection,"[11] said:

"We approach all problems of childhood with affection. Theirs is the province of joy and good humour. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous, we live a life of apprehension as to what their

[10] Among his books are *The Guide to Religious Education* and *Christianity and the Child.*

[11] Distributed in multigraph form.

opinion may be of us; a life of defence against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet. . . .

"Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated and healthy children, a thousand other problems of government would vanish. . . .

"The passion of . . . fathers and mothers is to lift children to higher opportunities than they have themselves enjoyed. . . . Indeed, human progress marches only when children excel their parents. . . . Our progress is the sum of progress of the individuals—that they each individually achieve to the full capacity of their abilities and character."

This Conference reported that of the 45,000,000 children in the United States, 35,000,000 are "reasonably normal" and happy. Stevenson was not only a good poet but prophet when he wrote:

> "Happy hearts and happy faces,
> Happy play in grassy places;
> That is how in ancient ages
> Children grew to kings and sages."

The Christian religion is the magna charta not only of the freedom of the child but of everyone whatever his age. In many of the other religions the person's fate is fixed. Christian education affords a great opportunity to the Church, at home and abroad.

"It is but a truism to observe that the keenest interest is taken at the present time in education and that the future of civilization depends on the moral and religious education of each succeeding generation. An outstanding native Christian leader in Egypt said to the writer last summer: 'The

only hope for my people in religion is through the educational process.' The feeling of missionaries in Syria and Turkey may be indicated roughly in these words: 'The old methods are dead here, but the educational approach is wide open.' In these days when everything is moving with such bewildering rapidity the science and art of education is developing as rapidly and fundamentally as anything else. It seems to be as inexcusable for Christian leaders to be ignorant of significant movements here as for the physician to be unaware of the latest discoveries in medicine.

"The minister, including in that term pastor, director and missionary, cannot now hope to be the best educated person in the community, an expert in many lines as he once was. Is it not, therefore, all the more imperative that he be the expert in the development of moral and religious character? This is his field by right. But leaders in the public school and in character education are forging ahead so rapidly that they may displace him because of their greater skill and service.

"Progressive schools or seminaries for preparing a varied church ministry, provide opportunities for training in this field. It may be expected that when congregations become aware of the real issues they may select their leaders with more care in this respect, and may relieve them of a thousand details in order to enable them to devote their main strength to the church's business."[12]

The more one considers the vast numbers involved—the millions who are being touched and the millions not yet reached; the revolutionary character of religious nurture, creating a new civilization; the enormous unfinished tasks of the Kingdom, the needs of the world, the colossal changes necessary in the structure of society itself; and the wisdom, insight and skill required

[12] An article of mine in *The Bulletin of the Hartford Seminary Foundation,* December, 1930–January, 1931, p. 17 (39).

to stimulate and guide the development of the human spirit; one is impelled to bow down and worship.

And is it not always so? Facing real issues one feels the need of Divine strength. In religious education increased attention must be given to the nurture of the devotional life. Attention is called to this again and again in the text, and especially in Chapter VIII. This prayer may well express the desire not only of parents for the home but of teachers for their school and of ministers for the Church:

A PRAYER FOR FAMILY LOVE

"Father,
Grant unto us true family love,
That we may belong more entirely to those whom Thou hast given us,
Understanding each other, day by day, more instinctively,
Forbearing each other, day by day, more patiently,
Growing, day by day, more closely into oneness with each other.

"Father,
Thou, too, art love:
Thou knowest the depth of pain and the height of glory
Which abide continually in love:
Make us perfect in love for these our dear ones,
As knowing that without them we can never be made perfect in Thee.

"Father,
Bring to full fruit in us Thine own nature—
That nature of humble redemptive devotion,
Which, out of two responsive souls,
Can create a new heaven and a new earth,
One eternal glory of divine self-sharing."[13]

[13] From *A Book of Prayers for Use in an Indian College.*

The inspired New Testament seer said, "God is love." Is that not the key to the heart of God and also to the heart of pupils?

"What is the beginning? Love. What is the course? Love still.
What is the goal? The goal is love on the happy hill.
Is there nothing, then, but love, search we sky and earth?
There is nothing out of love hath perpetual worth;
All things fail or fade; all things fly or flee.
There is nothing out of love worthy you or me." [14]

And Kahlil Gibran writes:

"And I say that life is indeed darkness save when there is urge,
And all urge is blind save when there is knowledge,
And all knowledge is vain save when there is work,
And all work is empty save when there is love,
And when you work with love you bind yourself to yourself, and to one another, and to God."

Purpose is a formative power in life. There must be compelling ideals. Jesus was very insistent on wholehearted devotion to whatever is undertaken. Having put one's hand to the plough, there should be no looking back (Luke 9:62). This absolute commitment to a cause is a mark of the true Christian. Teachers and ministers will expect through their work to inspire and develop pupils who will commit themselves wholeheartedly and without reserve to the cause of God and identify themselves with His purposes.

But teachers themselves, if their lives are to count,

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[14] Christina Rossetti.

must commit themselves without reserve to that same cause and Kingdom. To them this implies commitment to teaching. To be a good teacher means earnest work. What matters if one has failed or if others have failed? That does not deter but rather inspires the explorer in other fields. The way to the North and South Poles and to the top of Mount Everest are marked by failure and death. But the spirit of "A Grecian Message" ever lives:

> "Fear not,
> A shipwrecked sailor buried on this coast
> Bids thee take sail.
> Full many a gallant ship when we were lost
> Weathered the gale!"

One weakness of churches and of teachers of religion is that sometimes they put in their time with trifles instead of facing actual conditions. Teaching religion creatively implies wrestling with reality, not beating the air (1 Cor. 9:26). It is much easier to teach material than to help a group straighten out a tangled life situation or to change a condition in the community or world. But consecration implies not only wishing to do well but also to execute. It is therefore necessary to give diligence to whatever study, preparation and training are necessary for doing our work well.

In the old days of shipping, sailors had to "sign articles." It is well for the teacher—parent, teacher, officer, minister—not only to sign but to try to live up to the spirit of this article, not only in his personal life but in his teaching: "*Shipped for the good of the voyage, the master's interest, boat or shore, night or day.*"

## II

## WHAT THE TEACHER OF RELIGION SEEKS TO DO

THE first thing in undertaking any enterprise is to see very clearly what is to be done. Failure at this point has wrecked many a venture and defeated many a good intention. This is quite as true of religious workers as of others. The building committee must know precisely the sort of a building they want; the scientist has to know exactly what he is trying to do, whether it is to discover a disease germ, create a synthetic gem, discover the laws of the upper air or the size and distance of some star; the housewife needs to know the number who will be to dinner and the kind of a meal she is to provide. In other words, the most practical affairs call insistently for a clear-cut theory as to aim, attitude and method. A change in emphasis on any of these three aspects will change quite radically the carrying out of any of the practical affairs suggested above, as will be apparent to any thoughtful reader.

Therefore, though this book is intended to be very concrete and practical, it is impossible to proceed without considering what it is the teacher of religion is trying to do. Differences in aim and attitude will directly affect the practical work here as in everything else. Because of this fundamental importance the reader is asked to consider and think through the implications

of what is here set down.[1] While the statements may seem commonplace, the implications are really very great.

The teacher of religion has to do with persons. They are his concern. They absorb his interest. They are his aim. This is the north star. This is the pivot point. This is the centre around which everything revolves. The mother understands this. Her own personal wishes and comfort are quite secondary. The lover knows it. His habits, ambitions, the universe itself is modified because of his love. The Master kept this end ever in view. His religious world could not understand his interest in persons of all sorts and conditions. They said sneeringly, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner" (Luke 7:39). But it was precisely because he was a seer, a prophet, that his supreme interest was in persons; not in righteous people, or rich people, or socially accepted people, but in persons as such, in their own right, quite regardless of the accidents of birth, of learning, or rank and wealth and of religious affiliations and profession. This is supremely the teacher's insight, the genius of the teacher of the Christian religion.

Some of the implications of this supreme interest in persons will be indicated under the various headings given below. But many more will, it is hoped, suggest themselves to the reader.

The aim or purpose of the teacher of religion centreing in persons, is concerned with

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[1] For the background of this chapter read: Myers, A. J. Wm., *What is Religious Education?* National Sunday School Union, London (1925); Coe, George A., *What is Christian Education?* Scribner, New York (1929); Fiske, George W., *Purpose in Teaching Religion,* Abingdon, New York (1927).

1. *The Person Himself.* Any individual has inalienable rights according to the Good News of Jesus. This is brought out in a striking manner in Philemon. The slave had no rights, any more than has a plow, a hammer or a water-jar. If he ran away, his least crime was stealing his master's property, namely, himself. Paul sends Onesimus back *a man,* a man in his own right, to be received, no longer as a slave but as a "brother beloved." It must have been well-nigh if not quite as impossible for the slave-owner, Philemon, to accept this as for a modern person in very high social position to treat his "menials" in that spirit. And it is difficult for parents of little children and of adolescents—and also for many teachers—to treat these "minors" as persons with inalienable rights, worthy of deepest courtesy and respect. But this at least is what Jesus implied when he symbolically placed a child in the midst, showed his love for children, said his hearers must become like children and taught that the Kingdom is theirs of right and by inheritance.

The aim is, in this spirit, to help each one live a strong, clean, integrated life. "He is a thoroughly disorganized person," is today a severe arraignment. But to be disorganized is to lose power and to fail to do what might be accomplished. Most people know this. If one is "flustered" or "through other," not much is done though one may be tired to exhaustion at the end of the day. This has direct bearing even on organization, for the distractions of many rival organizations may do no little to dissipate energy and distract life.

Public schools, finding expression through their leading philosophers, agree with teachers of religion that a strong, unified, moral life, animated by high ideals, sentiments and attitudes, is the aim of public educa-

tion. One quotation must stand as the representative of books and treatises without number. It is from an old book by Lindley Murray, entitled *The English Reader:*

"It will not take much time to delineate the character of the man of integrity, as by its nature it is a plain one, and easily understood. He is one who makes it his constant rule to follow the road of duty, according as the Word of God, and the voice of his conscience point it out to him. He is not guided merely by affections, which may sometimes give the colour of virtue to a loose and unstable character.

"2. The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honourable; and to abhor whatever is base or unworthy, in moral conduct. Hence we find him ever the same; at all times the trusty friend, the affectionate relation, the conscientious man of business, the pious worshipper, the public spirited citizen.

"3. He assumes no borrowed appearance. He seeks no mask to cover him: for he acts no studied part; but he is indeed what he appears to be, full of truth, candour and humanity. In all his pursuits, he knows no path but the fair and direct one; and would much rather fail of success than attain it by reproachful means.

"4. He never shows us a smiling countenance, while he meditates evil against us in his heart. He never praises us amongst our friends and then joins in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners he is simple and unaffected; in all his proceedings, open and consistent."

Writings of leading public educators today are full of this same idea. The aim is, it is asserted over and over, to develop persons of the highest character. The National Education Association, in 1905, defined the

ultimate aim of the public school in the following words:

> "The ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity and beauty through the study of biography, history, ethics, natural history, music, drawing and the manual arts. . . . The building of character is the real aim of schools and the ultimate reason for the expenditure of millions for their maintenance." [2]

The good life consists not in the abundance of things nor is it dependent on material things. The essential things in life are more intangible. "The road of our longing and the quality of our soul," says Plato, are two determinants of our way of life. Hugh Walpole is doubtless right when he makes one of his characters in *Fortitude* say, "'Tisn't life that matters! 'Tis the courage you bring to it!"

Religious poets and hymn-writers have reiterated this teaching:

> "We live in deeds, not years; in thoughts, not breaths,
> In feelings, not in figures on a dial.
> We should count time by heart-throbs.
> He most lives
> Who thinks most, feels the noblest, acts the best.
> Life's but a means unto an end; that end
> Beginning, mean, and end to all things—God." [3]

Wagner, in his opera "The Twilight of the Gods," sums up Brunhilde's "holiest wisdom's wealth" in

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[2] Quoted by Herbert Martin in *Formative Factors in Character*, Longmans, Green, New York, 1926, p. 226.
[3] Philip J. Bailey.

these memorable words just as, on Grana's back she leaps on Sigfried's funeral pyre:

> "Not goods nor gold,
> nor glory of gods;
> not house nor hall,
> nor lordly pomp;
> not guileful bargains,
> treacherous bonds,
> nor feigning custom's
> harsh decrees:
> blessing in weal and woe
> Love alone can bring!"

Religious education aims to help each individual to live the best, most courageous, noblest and tenderest life. It seeks to have each attain "the immortal beauty of a gentle and modest spirit,"[4]

> "That Christ may walk the common road anew,
> In each one's guise with his ineffable smile
> Speeding His peace o'er a rejoicing world."[5]

This direction of life has two aspects, positive and negative; the stimulus and direction of the good and the correction of the anti-social and evil.

The first aspect has ever been stressed in the home. Good parents have ever seen the best in their children. But at times the Church stressed the negative far too much until Bushnell's famous declaration, "*That the child is to grow up a Christian, and never know himself as being otherwise.*"[6] He cites the Moravian Brethren who affirm that "Not one in ten of the members of that

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[4] I Peter 3:4 (Moffatt's translation).
[5] Bliss Carmen, *The White Road.*
[6] *Christian Nurture,* Scribner, New York, 1861, p. 10.

church recollects any time when he began to be religious."[7] This is also the experience of the vast majority in the Christian Church. It is the experience of practically all of the disciples. "Train up a child in the way he should go: and when he is old, he will not depart from it" has been found true in countless godly homes that have taken the experience of the Nazareth home as their ideal. "And Jesus increased in wisdom and stature, and in favour with God and man." The heart of humanity agrees with Disraeli in his famous Oxford speech, "My Lord, I am on the side of the angels."

But there are tendencies that are immoral and antisocial.[8] There are always problems of temper, impulse and desires. Under wise treatment many of these, in childhood and youth especially, may be straightened out where lack of understanding may but exaggerate everything that is wrong. The home holds the strategic position in the development of character, but the school and church have also great opportunities.

"C—— is a clever little girl, but one who has been telling dreadful lies. . . . A mother came to see the teacher to

[7] *Ibid.*, p. 26.

[8] "From statistics collected by the New York Prison Association concerning 'Margaret' it appears that this child and her vagrant sisters left 709 descendants, of whom 128 were known to be prostitutes, 18 kept houses of bad repute, 67 were diseased and cared for by the public, 142 received outdoor relief during an aggregate number of 734 years, 64 were in the almshouse, and 76 were publicly recorded as criminals, having committed 115 offences and been 116 years in gaols and prisons. The whole cost of this vagrant child and her sisters to Ulster County and the State of New York, in the property stolen and destroyed, and the public expense of maintenance and trial, is carefully estimated at $1,023,600." Reported in the *Proceedings of the Seventh Annual Conference of Charities and Correction,* 1880, p. 227. The good life is equally productive of good, as may be seen by tracing some equally outstanding people of character.

complain about C——. It seemed that she had been telling hateful stories about her girl friend. . . . Every day after school C—— had some story to tell me, which I had no reason to doubt. It was not until one day when her mother came that I doubted the truth of these stories. Mrs. H—— asked me why C—— had been put into the second grade. I was dumbfounded. . . . I called the child, and on asking her what grade she was in, she replied, 'The third grade.' The question as to why she told the lie was unanswered. The mother confided in me that it seemed necessary to send her away. She was forever making trouble with the neighbours by telling lies. She asked if I had a suggestion as to a remedy. At that time I hadn't any idea as to a remedy. . . .

"I finally came to the conclusion that she made these stories while day-dreaming. The next day I found an excuse to have C—— help me after school. We had a very informal talk. . . . I also suggested that maybe when she grew up she could be an author. This idea appealed to her. . . . Every day C—— was to write me a story or tell one to the class. This idea worked out wonderfully. C—— is now a clever little story-teller with very good English. . . .

"During the last two months of school I had no complaints about C——. Her mother was very much pleased."[9]

Cases from the church school are given on pages 66-67 and 69-70, and elsewhere in this book. This stimulating of the good; the redirection of wrong tendencies; the correction of what is evil is definitely the work of religious education. But the best time is *before* habits have been solidified, overt acts committed and minds and hearts contaminated.

This all gives point to the stirring words of Dr. Carrie W. Smith who, in personal touch with girls who had made serious mistakes, felt keenly how much churches

[9] *The Educability of the Emotions*, School Document No. 2, 1927, Boston Public Schools, p. 13.

were missing their great opportunity of helping people live. In an address entitled "The Unadjusted Girl," she said:

". . . A letter came to my desk the other day, admitting that one great branch of the Christian Church had failed in its duty to the delinquent. They wanted the list of the names of my girls so that as they left the school they might be of service to them. I felt like replying: 'In the name of God, begin at the other end! There are unadjusted girls in your communities that need you now. Take them and teach them that religion has something for them that is of practical value in restraint, and self-control and the beauty of holiness. Don't wait until their nerves are shattered by debauch, their brains pulsing centres of obscenity, and their bodies maimed by disease.'" [10]

It is true that we in the Church are too much inclined to be ready to help girls after they have gone wrong, to be big brothers to boys after they have committed some misdemeanor, and to build hospitals for people diseased because of conditions that could have been prevented. But this will not be so true when the teacher of religion deals with *persons* and seeks in every way to stimulate, strengthen and direct their lives to noble living and to worth-while ends.

In dealing with persons constructively they are kept from fears, mistakes and wrongdoing. This is the glory of the religious home and of religious education. By intelligent and wise guidance parents and teachers may direct life and prevent wrong tendencies from developing.[11] But every minister and teacher of older

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[10] *Proceedings of the National Conference of Social Work,* University of Chicago Press, 1920, p. 182.

[11] See page 89 and the books suggested in the footnote.

pupils, including young people and adults, meets people with sorrows and troubles. He may be able to help them greatly. To quote Shakespeare in "Macbeth:"

> "Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote,
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?"

It is not necessary to dabble in psychiatry any more than it is to attempt to treat serious physical ills. The teacher sees that serious cases are brought to the appropriate clinic or specialist. His great service is in helping all his people to an appreciation of the teaching of Jesus with its expansive, outgoing helpfulness and radiant good-will; with its implicit faith in the wise and loving God, removing fears and giving hope, cheer and courage; with its emancipation from the tyranny of possessions and of time. It is the greatest safeguard to young life and the most potent influence in setting free, healing and inspiring "all those who are any ways afflicted, or distressed, in mind, body or estate."

2. *The Group.* No one lives to himself or by himself. The individual, as an entity by himself, entirely independent of others, simply does not exist. The religious educator endeavours to deal with each person *in his total situation* which includes all his physical and social environment. To treat any one as an entity apart from the situation in which he lives is as misleading as to consider a tree apart from soil and climate.

Consider this person. He belongs in a family; is part of a neighbourhood or community; goes to school, or works in an office, factory, study or on a farm, is a

national of some one country and is born into a certain cultural circle and into some denomination or religious faith. All of these affect him. He is part of all he has met.

It has long been known that the home is the most influential of all—more influential perhaps than all other agencies combined.[12] The religious teacher will not fail to link up his efforts with the good home and to seek to influence the other type so that it may be more upbuilding. Similarly he will work in closest possible co-operation with the school and will do everything possible to align all the best community forces so that all may pull in the same direction, while those that harm human life must be destroyed. One cesspool of immorality may infect a whole community. The teacher of religion in country or city, of children, youth or men and women, is dealing with persons in their total situation—physical, social, industrial—and to him and his work nothing is alien that is of human significance.

In this life situation the teacher of religion attempts to help each person in at least the following ways:

(*a*) The Friendly World. If the material world is merely a machine it can be no more a home than is a tractor or a stone-crusher. To the Christian it is a home, permeated with love, ministering to the welfare of those who live in it. Therefore it will be treated with that respect shown to the home. Persons with this attitude cannot ruthlessly destroy beauty or exploit resources and treasures for themselves alone. It is the heritage of all and must be conserved for the future as well as used for the present.

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[12] This age-old conviction has been confirmed by recent studies. See Hartshorne and May, *Studies in Deceit,* Macmillan, New York, 1928.

(*b*) Self-help. It is no kindness to do for persons what they can and ought to do for themselves. With tiny children of the nursery age, for example, the aim is to encourage them to dress and undress themselves, to look after their own playthings, to undertake and do increasingly difficult things. To help oneself, to be self-reliant, to provide for one's own needs, not to be afraid, to face problems and overcome are essential qualities if one is to be a helpful member of society.

(*c*) Help others. Human sympathy and helpfulness are among the most beautiful things in life. The Good Samaritan touches the imagination and makes the heart glow, however much one may fail to live up to his example. "Let this be your watchword," said Tolstoi, "he who hurts another, harms himself; he who helps another, helps himself." The sympathetic heart and helping hand are essential to social happiness and progress.

(*d*) Improve one's own group. The teaching of religion ought to help each person to be a more happy, helpful, co-operative member of any group to which he belongs, provided it itself is an upbuilding agency. If it is the other kind, then he cannot well remain in it. An example is given of a class of adolescents who were quite "out" with their parents. They were unhappy and made others unhappy. It is a fine tribute to the Church that through the study in that class they became happier in their homes, were more helpful and entered more wholeheartedly into its activities. They also were able to bring about changes in the homes that made them better. Similarly if one is a member of a labour union, an employers' association, a political unit, a city council, a school or a church his religious idealism and vision should help him to be not only a

better member, entering wholeheartedly into its enterprises but also to bring about changes in the attitude, purposes and practices of the organization itself.

Even in a group of children the ability to work and play together is one of the most valuable qualities to achieve. It is equally essential for success in business, government and industry. It is best learned through participation in some objective undertaking in which differences are forgotten. During the World War men and women of all ranks worked together in eager co-operation in the Red Cross. It is through carrying on important undertakings that churches best grow together.

3. *Society.* Many writers on education and religion claim that the aim is to attain conformity. Just as the plant, bird or animal that fails to fit into its environment soon becomes extinct, so it is argued the person who does not conform is a misfit. This is all true in a measure. It does not need to be greatly emphasized, for the pressure to conform to the group is so great none escapes it. Few dare vary even in non-essentials. Who is so brave as to feel comfortable if not dressed in the style for the occasion!

But it is equally essential, especially for the religious person, not to conform. He stands out because he is different. One is astonished to find, after seeing the Matterhorn which seems to dominate the mountain range, that it is not the highest peak. It claims the attention of all because it has the courage (speaking in metaphors) to stand out distinct and different from the range of which it is a part. The religious person might, naturally, be expected to be different, to have the courage of convictions, and, if necessary, not to conform. There is a sense in which the Christian Church is

cursed by members who are, in quite an un-Pauline sense, all things to all men. The teacher of religion should help his students have convictions and have the courage to stand for them, when it really matters, even in the face of group disfavour.

A further step is necessary, namely, to change the social system itself. Luther did not conform and so attain position and power. He smashed the whole social order and brought in a new day. Wilberforce and Clarkson, brought up in a society in which slavery was taken for granted, never ceased until the abolition of slavery was assured. The saloon seemed as essential as the grocery store, but a few prophetic leaders, not content with pitying the drunkard and his impoverished family, and building up great fortunes for the brewer, have succeeded in curtailing or suppressing the traffic in many places. Wars seem inevitable to many; but a few, catching the significance of God as Father, are helping the world to see the unspeakable barbarity, stupidity and criminality of wholesale destruction and murder. The World Court and League of Nations represent colossal changes in social conditions. Most thoughtful people know that many radical changes still need to be made in society as it is organized today in order to make "judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24). A thrilling description of the fight of one man to save thousands of migrating birds yearly on the slopes of Monte Barbarossa Capri, and to change an age-long enterprise is told in *The Story of San Michele*.[13]

The changes which need to be made cannot be brought about by individuals alone. It is necessary *to*

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[13] Munthe Axel, Dutton, New York, 1929, Chapter 28.

*get groups working together.* For example, it is safe to say that parents, labour unions, employers and churches in a factory town may bring about any changes in reason that they are determined to effect, if they work together heartily. In Colchester, Connecticut, where there are a comparatively large number of Jews and Ukrainians, a few people saw clearly that religion means trying to make one's own corner of the vineyard more friendly. Of course these people could not unite on religion, but they could on town improvement. Conferences were held and a programme made out. This included a series of union meetings in which all participated heartily. At one meeting the Jewish rabbi was in charge; at another the Ukrainians entertained with their wonderful singing and dancing. The Jewish Women's Society were responsible for one, the Protestant minister for another. Attendance was so large many had to be turned away. The religious educator seeks to get groups, however different they may be, to unite on any common ground for social betterment and friendly intercourse.

This vision has been caught by a growing number of business concerns. In them owners and workers share alike in the responsibilities and profits of the concern. Many experiments are being made along this line with really great success.[14]

Churches need to learn the lesson themselves, as well as to help promote co-operation among others. In many sections there are two, three and more struggling churches where there are but enough people to carry

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[14] For one example see Hapgood, William P., *An Experiment in Industrial Democracy—the Results of Fourteen Years of Self-Government,* The Columbia Conserve Company, Indianapolis, Ind., 56 pp.

on one vigorous church. One village of 1,100 people is reported as having ten churches. If churches would co-operate or unite they would carry on so much more effective work. This may be brought about by federation, by uniting two congregations each maintaining its identity or by forming a larger parish.[15] In each case one great advantage is that the staff may specialize, one being administrator, one director of religious education, and so on. Or a group of churches may unite and secure a regional director of religious education. But a safe way to work towards union is co-operation in common enterprise.

The League of Nations [16] is the greatest example of co-operation. It is not between organizations, but nations. The many things for human welfare in which they co-operate is astonishing, including peace, disarmament, labour, health, transportation, traffic in drugs and in women, and in many other important ways.

Some of the great and pressing needs of the present are presented in a later chapter. But they can be attained only by *groups* co-operating on these things in which they are united and so learning to know each other and developing sympathy and friendship.

4. *God.* Most of the foregoing, it is true, applies as well to character education as to religious teaching. It all is incomplete and lifeless without God. How God shall be conceived by various age groups is a major problem for the religious teacher. Many Old Testament and mediæval ideas of God are no more accept-

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[15] Dana, Malcolm, *The Larger Parish Plan,* Congregational Church Extension Board, 287 Fourth Ave., New York, 1930, 63 pp.

[16] For literature write to The League of Nations, Geneva, Switzerland; The League of Nations Association, New York or Ottawa; or to the provincial or state office.

able today than are the scientific ideas of those times. Two phases at least are necessary to satisfy man's needs today: (*a*) The idea of intelligence,[17] and purpose; of universal ethical probity; the warm glow of friendship and love. He cannot, therefore, be less than personal. (*b*) With this must be coupled the idea of cosmic force. No longer can an age which thinks of space in terms of millions of light years and has looked into the universe of the atom be satisfied with a local god who sits above the clouds in a detached heaven looking down upon mankind. He must be in the cosmic processes and in the life of man and society. This is not blind force, but the force we know best as purpose, friendship and love. That this is not unscientific let one leading scientist bear witness for many: "The atheist . . . is irrational and unscientific because he asserts that there is nothing behind or inherent in all the phenomena of nature except blind force, and that in the face of the fact that he sees evidence of what he is wont himself to call intelligence in the workings of his own mind and in the myriads of other minds which are a part of nature." [18]

When no one can account for a chair or garden or any other simple artifact without positing an intelligence and purpose, how can one even imagine the universe and the heart and brain of man happening by chance? Mrs. Frances Morton says,[19] "When people attempt to explain the world without God the first punishment He inflicts upon them is to take away their

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[17] Jeans, Sir James, *The Mysterious Universe,* Cambridge University Press, Cambridge, p. 154.

[18] Millikan, Robert A., *Evolution in Science and Religion,* Yale University, New Haven, 1927, 95 pp., p. 87.

[19] *First Steps in Religious Education,* Cokesbury Press, Nashville, Tenn., 203 pp., p. 60.

sense of humour and so prevent them seeing how childish and ridiculous their explanations are."

And the great Pasteur, speaking as a scientist, at the Académie Française before the leading scientists of his day, said:[20] "What is beyond? the human mind, actuated by an invisible force, will never cease to ask itself: What is beyond? . . . It is of no use to answer: Beyond is limitless space, limitless time or limitless grandeur; no one understands those words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel. . . . I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected for the worship of the Infinite, whether God is called Brahma, Allah, Jehovah, or Jesus; and on the pavement of those temples, men will be seen kneeling, prostrate, annihilated in the thought of the Infinite." . . .

He continued: "Blessed is he who carries within himself a God, an ideal, and who obeys it; ideal of art, ideal of science, ideal of the Gospel virtues, therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite."

What is left without this sense of God? Even Inger-

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[20] Vallery-Radot, René, *The Life of Pasteur*. Translated from the French by Mrs. R. L. Devonshire. The Star Edition. No date. Garden City Pub. Co., Garden City, New York, pp. 342, 343.

soll, with all his high ideals and brilliant imagination, could find little of inspiration when he ruled out God. His own reported words show that when God is left out, life itself is meaningless: "Our life is but a narrow vale between the cold and barren peaks of two eternities. We cry aloud, and the only answer is the echo of our wailing cry."

Can anything be more desolate? The pagan doctrine of indulging the appetite and passions till death comes, alone remains.

> "Set forth the wine and dice! Away
> With him who heeds the morrow! Death,
> Plucking the ear, cries: 'Live; I come!'"[21]

Teachers of religion are too ready to attempt to meet the needs of people in any way but through getting them to know God. Yet young people themselves feel this need, but too often the Church offers everything else but this. It tries to entertain and amuse. They ask for bread and are offered a stone. The creative teacher of religion helps his pupils experience the cosmic, living God![22]

This, then, is a large part of the contribution of the teacher of religion: to help his pupils have an intelligent apprehension of God in keeping with the scientific and cultural enlightenment of his day; and yet so warm and personal and intimate that he feels the very universe to be permeated with a loving spirit as in the best home circles, that he feels all peoples to be his brothers; and communes with God in work and play

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[21] Virgil, *Copa* (The Innkeeper).

[22] A series of five little pamphlets entitled *Realizing God*, issued by a Joint Committee of the United Church of Canada, Wesley Building, Toronto, are excellent "aids to spiritual conference."

and worship as with an intimate friend. These qualities all meet in Jesus and lead to the estimate of H. G. Wells: "To this day this Galilæan is too great for our small hearts!"

A certain type of evangelist is apt to ask, "Have you found God?" One feels like answering, "No. Is He lost?" It would seem foolish to ask a person, "Have you found nature?" It is all around us everywhere. Is it more so than God? What one may be properly concerned with is such questions as these: Do our people know nature? Do they appreciate the beauty and marvel of its simple little things as well as its unspeakably great ones? Do they work with it, co-operate with its laws, or are they, metaphorically, trying to grow roses in snow and ice and to produce strawberries in the desert? So teachers of religion are supremely concerned to have their people know God, appreciate something of the beauty and wonder of His love and identify themselves with His purposes and work in conformity with His laws. Otherwise their attempts are as vain as the attempts described above or as it would be to maintain good health by excluding oxygen.

But the question still remains, "How do we know when we are working with God?" Here are unmistakable signs:

(*a*) If one is helping individuals have concern for the right and a conviction that the right must be done, he is working with God. If he helps one have faith that his own life is worth while, however much he has suffered or however often defeated, he is co-operating with God. Morale seems possible only if one is of significance to the Eternal. Without morale, the struggle for the good life is already lost.

(*b*) If there is suffering through injustice on the part of any person or group and one throws himself into the struggle to get *justice done,* he is undoubtedly working with God. It matters not whether the need is for improving county gaols (the condition of which has been revealed in the Wickersham report), getting justice for racial groups, seeing that labouring people receive a fair share of profits and a fair hearing of their case; striving to feed the hungry and clothe the naked and give prisoners a decent chance; and especially trying by might and main to so change society that social injustice shall be prevented; any one who gives himself to these things will be working with God, though he may not be conscious that this is so. But the gain when he is conscious that he is working with God is incalculably great. Every church should be so valiant for justice that the world could not help identifying social justice and the Christian's God.

(*c*) If there is unloveliness and ugliness in the world and one seeks through any and every means to make life more beautiful, he is working with God. Drive through any city. Here are the homes of the rich (in money); there the dwellings of the poor. The contrast is so usual that it is taken for granted. If one gives his strength to make the "east side" blossom as the rose with parks and gardens and tasteful houses, he will be co-operating with God. The world is so full of lovely things, yet the thousands have never been helped to appreciate them. God is the centre of beauty and has endowed mankind with ability to revel in it. He who helps open man's eyes and heart to appreciate and create beauty is allied with God in His creative work.

(*d*) In seeking truth one need have no doubt that he is on God's side, co-operating in His purposes. A few

days ago a friend spoke to a small group about his discovery of the skeleton of the dawn horse, eohippus, which lived fifty million years ago. He illustrated the process of evolution with actual teeth, hoofs and bones at various stages in the development of the horse, the friend of man. In this fascinating story he was but reading God's own revelation and revealing wonders of His creation. If there is ignorance or superstition and one is giving himself to banishing it he may be certain God is with him in that effort. If there are children or youth or grown-ups who do not understand God, and one helps them to know the truth, he is working with God.

(*e*) If there is ugliness in human life—disease, sin, instability, selfishness, anti-social attitudes and rebellion against God, and one seeks to help others to a purer, stronger, more helpful, more godly life, he is working with God. These things all hurt and destroy and have no place in His "holy mountain."

(*f*) But it is true that one may do these things and yet not acknowledge God or even be an avowed agnostic. This does not alter the fact that he is doing the work God is seeking to have done. Such an one loses all the glow and warmth that comes to one who through his work is enveloped and sustained by the sense of the living presence of the eternal God.

To recapitulate: The teacher of religion has to do with persons; always persons. His work is to inspire and help each one live a pure, strong, helpful personal life; to be constructive members of their group; to change society; and in all and through all to live in and with God. These qualities are seen in Jesus. Creative teaching effects growth, development and change in persons, and brings about even radical

changes in society itself. The aim of Christian teaching, then, may be defined somewhat as follows: "To help each person achieve his own highest and best life, in fellowship with God, and in co-operation with and in service of his fellows, and to promote a civilization embodying ever more fully the ideals of Jesus." [23]

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[23] Myers, A. J. Wm., *What is Religious Education?* National Sunday School Union, London (1925), 112 pp., (p. 5).

## III

## SOME UNFINISHED TASKS THAT CHALLENGE RELIGION

THE creative teacher is concerned with groups and with the Great Society as well as with the individual. He must consider the total world situation [1] of which each is a part. What are some of the world needs in the light of the Gospel of Jesus [2] with which the teacher of religion has to do?

At the present time it is not difficult to discover some of the larger unfinished tasks of the Kingdom. They emerge all around, growing out of the situation in which the world finds itself. There are great things waiting to be done. As to how much leaders and people of good-will are able to do depends more largely than they will admit on how deeply they care. If those who themselves live in the spirit of Jesus inspire and give leadership in bringing about necessary changes, great dangers may be avoided and great good accomplished. Here are a few of the unfinished tasks which confront the teacher of religion in the world situation today.

1. The cry for disarmament and peace is no longer limited to religious fanatics but has become a basic principle with leading statesmen and economists. One modern battleship costs, we are told, for her twenty years of service, some $250,000,000. Translating that

[1] See also Chapter V.
[2] See also page 106.

into schools, hospitals and churches, it is astonishing how much it means in these terms. And these endowed, go on while time lasts, healing, teaching and upbuilding. The cost of the last war represents $2,000 an hour for every hour since the birth of him who is called the Prince of Peace.

But of course it is not the cost that is the big factor. The great evil of it is that the hate and bitterness of it, as well as the actual destruction of life and property, is essentially opposed to the spirit of God. Passions and attitudes are more deadly to the spirit than are high explosives.

Now it is only a high idealism, a spiritual passion, that can ever bring about abiding peace and good will. To do this requires a spiritual dynamic. For this the world must look to religion. Have religious leaders got it? If so, here is work for them to do.

2. A second major task is to motivate changes in the economic structure of society. The eighteenth century is known as the "benevolent" century. In it also began the factory system. The conditions of the poor were very bad. The autocracy of the Louises of France was incorporated also in industry. Employers set the number of hours of labour, the conditions of labour, the wage and also the tenure. They could dismiss their "hands," as workers were called, without an hour's notice. Benevolent institutions sprang up to help alleviate conditions, and to these large contributions were made by the very people whose fortunes were made by their inhumanity. This is the century also of revolutions, culminating in the terrors of the world-shaking French revolution, for there is a limit to the endurance of men and women without work and without bread.

There is enough of a parallel with conditions today to make even the indifferent uncomfortable. The army of the hungry marches on the capital. Community chests are over-subscribed and charity baskets are handed out with fervour and eclat. In the eighteenth century the hungry were offered charity, and revolution came. Has society learned anything in two centuries! Even some "hard-headed business men" are afraid. Otherwise why should one convert his wealth into gold in order that, when, as he says, the mob burns the banks his fortune will be safe. If he had read how efficiently the Soviet dealt with wealth in strong boxes he might feel less satisfied.

In the face of human misery and danger to civilization religion has the right to speak. All the world can do is to try to save its gold and salve the ills with charity. Both are, in the long run, vain. What has religion to offer? A great principle: love to God and love to men. If this requires, in order to work itself out in industry, radical changes in society as organized, these must be brought about. In a few cases business men themselves are working this out in different ways. Religion must give inspiration and direction.

3. From whatever approach—peace and war, industry and trade, education and religion—it is apparent the world must be viewed as one family. It is necessary for people to learn the elemental principles of family life. Unfortunately, civilized nations are often little better than the ragamuffin outcast who is brought into a family circle for the first time. He is apt to grab and strike, to use language and have habits that drive others to distraction. Do we not see ourselves in this? How we grab: lands from Indians, Mexicans and other little neighbours; fencing the products of others out

while dumping ours on them, with tariff walls high as Haman's gallows—and now giving some of the unpleasant feeling that such a gallows always gives to its builder!

A secure and happy world can be based only on genuine friendship which seeks the common good. It takes skill in teaching to prevent and overcome prejudice and a sense of superiority and to develop sympathy, friendliness and co-operation.

4. Another serious situation faces the country, namely, the whole question of self-control, of playing the game for its own sake and according to the rules, of judging values. This calls to mind drinking and flaunting law. But these are only symptoms of a disease that is much deeper. It is the question whether personal physical wants and appetites demanding immediate physical satisfaction are to govern life. The accumulation of wealth, especially in the hands of people without solid character, usually reveals itself in seeking such satisfactions. The arrogance of wealth comes in no small measure from the fact that it can command these things, surfeiting itself with things that minister to physical wants and passions. It is surprising how deeply these ideals have gotten into the minds of people.

If this condition is to be met on any front—temperance, law observance, sport, social life—it must be met with solid fact and noble idealism. For example, in temperance education we must be scrupulously careful to base our teaching on facts and on valid sentiment. The fight is on. There is no doubt where the weakness is in our lines. It is with adults. It is not the common lawbreaker but the so-called "respectable," usually monied, class. These are sometimes

church members, officials in Church and state, and clergymen who by their patronage make the bootlegger and his traffic, so expensive in money and so prolific of crime, financially and socially possible.[3] There seem to be two national forces in the land, the legally constituted authorities and the "syndicate of crime." Common decency as well as moral and religious idealism offers allegiance to the constitutional authorities rather than to the self-appointed Scarface Als.

5. Religious education is supremely concerned with helping people to know God. In one sense the whole issue today is between a pagan and a religious idea of life. But we must seek to have glad, free, wholehearted allegiance to the kind of God revealed in the life and teaching of Jesus. Unfortunately too much of our literature and teaching presents Old Testament or other ideas of God rather than those of Jesus. So every teacher and officer everywhere would do well to study afresh just what the conception of God is that Jesus revealed. Such a study should be based on a first-hand examination of the first three Gospels supplemented by John. To do this intelligently it is necessary to have some critical knowledge of the origin and structure of the Gospels. There is much in Protestant teaching and in its hymns of worship which tends to make Jesus a magic and something called his "blood" and even his cross a charm. It charms away one's bad character. But Jesus taught that if we would be his disciples it was necessary for each one to take up his cross for himself. The cross is effective when it is *our*

[3] It is pointed out that "government control" is a misnomer. It is really "government sale," for as soon as liquor is sold to a customer the government controls neither the purchaser nor the poison. For a few good titles and studies on Temperance, see Appendix I.

cross borne in his spirit. It implies always the placing of one's life at the service of God and man. If others have done this it is the outworking of that same God who has left no one without witness of Himself. The significant thing about Jesus is the spirit in which he did his work. He lived unfailing love and so triumphed. This alone is the spirit that overcomes not only the world but cannot be holden even of death.

6. These great issues call on the Church to recognize no "depression" in zeal or spirit. The aim must be to live up to Paul's sage counsel, "Never let your zeal flag. . . . Love the brotherhood. . . . Pray without ceasing. . . . Maintain the spiritual glow." These great issues call with a power to stir the blood such as trumpet never had. Christian teachers must work as never before to clarify their own ideas, to get hold of the *newer techniques in teaching* which increase skill, and must give themselves, even at great cost, to help children and youth achieve right basic conceptions of God and a deep personal fellowship with Him.

But the Church must do more than ever to help meet the immediate needs of fathers and mothers and other grown-ups—who are, after all, the real teachers and inculcators of ideals of living, both good and bad, and who are turning as never before to education—to grasp these major ideals and principles in which alone is found the secret of real life.

7. It is apparent that in all of this worship is one key to the larger vision and larger life. Husband and wife are wrapped up in their home; it is in their thoughts; its warmth and glow suffuses their whole life. Even when it is not consciously in their minds it is so near the surface of consciousness and so a part of the texture of their emotions and will that it is a directive

motive. In a somewhat similar way the one who loves God and seeks to identify his own will with God's purpose has his life suffused by that major concern. This fellowship with God is worship. At times it may be a mere feeling of athomeness; at times it means suffering and strain; at times it finds joyous expression in gifts and words and service.

Obviously if a group of Christian people think and work together to try to meet some vital situation at home or abroad or in their own lives they cannot go far without being impelled to lift up their hearts in worship:

> "For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."

Even with this brief sketch it seems as if there is still real work to do. If teachers of religion get on fire with the vision, ways and means will be found. Have we ourselves the vision? Without vision the cause and the people perish. With vision—hearts welling out in love to God and to our fellow-men—the way may lead to Calvary, but it is the only way to the triumph of the divine spirit of mankind.

## IV

## FROM WITHIN ARE THE ISSUES OF LIFE

IN Proverbs it is written: "Keep thy heart with all diligence; for out of it are the issues of life," and Homer said: "The tongue speaks wisdom when the soul is wise." But it was Jesus, the great teacher, who demonstrated most clearly that it is the inner spirit which makes or mars life. This may be illustrated from all his teaching. Never did he try to coax or to compel allegiance or to break down another's will. Decisions must be free; discipleship is, by its very nature, an act of love and devotion on the part of a free agent. Many cases in the New Testament will come to mind, such as that of the rich young ruler, the story of the prodigal, the call of the disciples, and many others.

Underlying this conception is a whole philosophy of man and of education which it is not necessary to enter into here, but attention may be called to two or three very significant points. It implies that there are inner forces which may be touched, awakened, released. There are in the child, youth, mature person, resident powers and potentialities. The person is no *mere* machine. This conception rules out all mechanistic ideas as complete explanations of man which, in fact, do not even satisfy the scientist who studies the body. John S. Haldane says:

"As a physiologist I can see no use for the hypothesis that life, as a whole, is a mechanical process. This theory . . .

hinders very seriously the progress of physiology. I should as soon go back to the mythology of our Saxon forefathers as to the mechanistic physiology."[1]

It also implies that the person holds the key to his own mental and spiritual action. He can come to decisions, make up his mind, choose one of a number of possible actions. He has an essential element of freedom of will. Each individual may do much in directing his own life and in moulding others. It is at these points the teacher of religion exerts his most formative influence.

A third implication is this. That life, whether of child or man, of whatever race or creed, whether rich or poor, learned or ignorant, has intrinsic worth. Each one is of inestimable value. In comparison, according to Jesus, the whole world is a poor exchange.[2] Even the runaway slave, a mere "implement" to his owner with no rights, becomes, with the Gospel message, a man, a "brother beloved."[3]

It cannot be too much insisted upon that this conception of the worth of the person as such, his essential freedom and his own inner resources and possibilities, is the basis of creative teaching. What it seeks is the best method or technique of touching, arousing, awaking and directing that free spirit in its outreach and its venture in the journey of life.

There are not wanting public school educators who have courage to assert these principles in school work. George W. Gerwig, in *School Betterment Studies*,[4] writes:

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[1] *Mechanism, Life and Personality*, Dutton, New York, 1923, p. 61.

[2] Matt. 16:26; Mark 8:30; Luke 9:25.

[3] Philemon.

[4] Vol. 2, No. 2, *Character*, Henry C. Frick Educational Commission, Pittsburgh, Pa. (From the Foreword.)

"The author joins those who believe that the Soul is the Ultimate Reality; that the everlasting verities are found in the realm of the Spirit, and that Spirit is the regnant power in the lives of men. To give every child his inalienable right to the full development of those Soul qualities which constitute *character* is the high adventure ahead of all those who hold this belief."

There can be no adequate understanding of character based upon a purely material conception of the universe. The recognition of an ordered universe, with an adequate Power behind it, is fundamental to any understanding of the part religion plays in human life.

The first point in creative teaching is to recognize that each person does reach out to learn and discover (though he may not evidence any eagerness for what one is trying to teach!). If he did not so reach out he could no more be taught anything than can a stone. The child who does not babble and persist in trying to speak can never be taught to speak. That every child is eager to learn is sufficiently evidenced by his never-ceasing questions and his curiosity. It is through this spirit of inquiry that it is possible to learn and, as Kipling saw, that one is taught all he knows:

> "I keep six honest serving men
> (They taught me all I knew),
> Their names are What and Why and When
> And How and Which and Who."

Teaching is creative which keeps the spirit of inquiry alive, stimulates and directs it; it is deadening when it stops this or makes it less keen. One mark of progress in education is the increasing keenness of inquiry. The authoritative teaching of dogmatic answers to religious questions chokes and stifles this spirit.

Religion should be the most stimulating and freeing of all studies.

Jesus was a master at touching something within which stimulated the person to realize unsuspected qualities and to perceive truth. This is true of almost every case in the Gospels. Peter, aroused, became a leader, a man of rock. He discovered for himself, grasped by inner perception, the significance of the life of Jesus, that he was the revealer of God. This is supreme teaching in the realm of ethics and religion. It is said that Alexander Duff had his interest aroused in missions when but a small child. In some way, describe it how one will, his vision was extended, his imagination was kindled, his mind was opened, his powers were released, his purpose was directed, his heart was touched. All of these expressions, so commonly used, emphasize this idea of a quickening or a change within the person's inner life. That is the secret of character formation and of the development of the free, glad, follower of God.

In Prague is a wonderful school of which the founder, principal and inspirer is M. Bacule.[5] All of the pupils are cripples who are not admitted into the public schools. One of these was so crippled that he could walk only by grasping an ankle in either hand and thus setting his feet ahead alternately. But through the inspiration of the school he discovered he could make toys. One which caused much merriment was an imitation of his own manner of locomotion! He was not *taught* toy-making but, stirred and encouraged, he discovered unknown powers. Another child was born without arms. But in a few years he was

[5] See Author's article entitled "Of Human Interest, *Homiletic Review*, February, 1931, p. 105 ff.

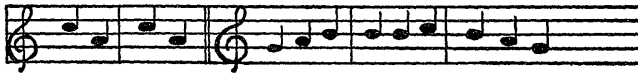
earning his living and making a name for himself as a cartoonist and illustrator. These children for whom there was no place in the public schools and who were destined to be hopeless dependents on their parents or communities for life, were thrilled with the joy of being independent and contributors to the world's welfare. A group of them, singing beautifully in twenty-one languages, toured many countries and were received with acclaim by distinguished audiences everywhere.

The point in all this is that these crippled children, gathered literally from the scrap-heap of humanity, had possibilities. These, aroused, awakened, inspired, released, directed, found expression in work that helped not only themselves but also their families and the world. They inspired (and in a sense shamed) all of us who saw them. Their eagerness, their insistence on perfection in details, their uncomplaining endurance of pain and privation, and their cheerfulness and buoyancy shows something of what human nature is capable. The teacher does not add anything to human nature. Ordinary persons are almost infinitely rich in possibilities and powers. Helping his pupils to discover and realize these marvellous resources is at once the teacher's opportunity and joy.

But many teachers will say, "My pupils have no originality. They never could create anything." It may be asked, "What stimulus and opportunity do they have?"[6] "All children under nine or ten years of age are poets and philosophers," says a recent keen observer and brilliant writer.[7] The amount of originality among very young children astonishes even those

[6] Many chapters in this book, especially this and several following, aim to give help on this very point.

[7] Dimnet, Ernest, *The Art of Thinking*, Simon and Schuster, New York, 1930, p. 221.

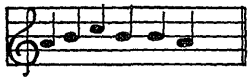


Run down, Run down.

—Dorothy

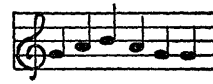
This is the way we go down the hill.

—Evelyn May



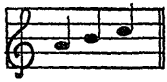
I'm going to take the hoe.

—Carolyn



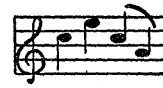
Oh my little fish - y.

—Billy



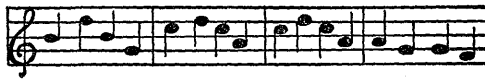
Up we go.

—Francis



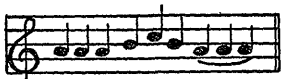
This is mine.

—Sue



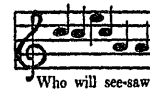
Springtime's coming, Springtime's coming
Don't you hear the voice of the birds?

Adapted by Anna Louise.



Pret - ty cat gone in the house.

—Evelyn



Who will see-saw with me?

—Sue.

who believe in it. Mrs. Coleman's remarkable work in music is a good example.[8] In any group of young children some are creating their own music if the teachers and parents have ears to hear. On page 62 are a few songs and tunes picked up in a small class of children under four years of age.[9]

That older pupils do not show more originality is a severe criticism of the school system and of adult society. But when given a chance, older pupils also create. Hughes M. Mearns has abundantly proved this in literature.[10] His pupils were not so exceptional. Under the stimulus of a study of modern heroes and of keeping a class book, an eighth grade girl wrote:

"Mary Slessor was a missionary,
  She was one of Scotland's best.
She tried to teach the natives
  With all her will and zest.
She taught them all of Jesus,
  The Saviour up above,
They finally understood Him
  When they were taught to love.
They always called her 'Mother,'
  Because she loved them all,
They obeyed her and they loved her,
  They answered to her call.
This shows the Father needed her
  As He really needs us, too,
To show Him that we love Him,
  And to prove that we are true."

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[8] Coleman, Mrs. Satis M., *Creative Music for Children,* Putnam, New York, 1922, 220 pp., and *Creative Music in the Home,* Myers, Valparaiso, Ind., 1927-8.

[9] Reported by Miss Rosemary Roorbach, student superintendent of the nursery class at the Hartford Seminary Foundation, 1930-31.

[10] *Creative Youth,* Doubleday, Page, New York, 1926, 234 pp.

Another grade nine pupil wrote:

"Mary, the mother of Jesus,
Was tender, loving and mild.
The love she had for Jesus
Was of a mother for her child.

"When first she had a vision
Of having a little son,
Her mind scarcely thought
That He *might* be the sacred One.

"How often she sat, when the chores were done,
By the window, looking far and wide,
Thinking of her childhood days,
When Jesus would come and whisper,
In His charming childish ways." . . .[11]

Neither the poetry nor theology in these verses is perfect; but consider the appreciation these children have of Mary Slessor and Mary the mother of Jesus, largely because they had the inspiration to express themselves in an original way. It is this growth of personality and not perfect literary form that the teacher is seeking to cultivate.

Music and poetry have been singled out because these are difficult. Many examples will be given throughout the following pages of other types of originality and initiative. Nothing is more characteristic of children and young people than ingenuity, invention and construction. This is no unusual case: "John said when his family goes up to the mountains in the summer, he and all his brothers down to the youngest, like to construct reservoirs and water-works." It is inter-

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[11] *Creative Power,* Doubleday, Page, New York, 1929, 396 pp.

esting, though, that he continued, "It gives you a sense of power." Now that is the very thing the teacher is trying to do; to help each one realize his own power and to use it to good purpose. Not in being told but in actually accomplishing something, in being a cause, is power realized and developed.

If the teacher of religion is convinced that the essence of his work lies along the lines indicated and that they suggest the key to more effective teaching, then he can readily improve his skill in creative teaching. But this must be his own *conviction,* a thing which grips him. Superficial assent will not lead to required changes for, as Butler pointed out long ago, "He that complies against his will is of his own opinion still." When some of the implications of this conception of education are thought out it makes radical changes in one's thinking.

It may be pointed out in passing that this conception automatically rules out the centering of attention in teaching on materials or the "lesson." Religion is a matter of character, of personality, of life. Whatever may be true of public school work, the teaching of religion is not synonymous with the learning of a body of materials, compassing a certain amount of book learning and going through forms and ceremonies. These things may all have their place as means,[12] but they are not the end. When the person awakened has convictions and purposes, these other things are added in great abundance.

In developing this creative skill in teaching religion it is almost essential that the teacher be on intimate

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[12] Throughout this book, and specifically in Chapter IX, the use of sources and the acquiring of knowledge and skill are, it is hoped, abundantly emphasized.

terms with each pupil. He must, at least, know each one very definitely and have insight into his life and character. This comes best, if not only, through fellowship and ripens with time. It cannot be forced any more than can a rosebud.

Careful grouping which brings into one class those of like interests, experiences and needs is a great help; but even children in the same family and pupils of the same age differ greatly. If one knows the real inner life of another, what are his hopes, fears, ambitions; what his special talents and skills; the things and people who appeal most to him; it is so much easier to interest and direct his life. This is so obvious that doubtless many examples will spring to the teacher's mind out of his own experience. These are always the best. But one case may be given here.

In a class of young people of varying ages was one who had the wanderlust. His father was a rolling stone and characterized by most people as "no good," and his example naturally greatly influenced the youth. The latter had a position in a department store and was well liked. Once or twice he had given up his place and gone off. The teacher got to know all of this and saw signs of restlessness. It was evident that the spring would be a severe test and might well be the turning-point in his life. What could be done? To lecture him would probably only accentuate the desirability of greater "freedom." Besides, his relatives and friends had not failed in giving plenty of advice. The best thing would be a deeper interest and purpose in life. The teacher cultivated his acquaintance. He discovered that he would like to be a nurseryman. The class needed many properties for a play, including some scenery difficult to make and difficult to paint properly.

The teacher asked the young man if he could undertake all of this, as the others could give little or no help. It was a big and difficult undertaking. But the young man rose to the occasion and did a quite remarkable piece of work. This aroused a new interest; gave him an assured place in the esteem of his fellows; and changed quite radically the current of his thoughts. His whole life was probably given a new direction and he was saved from wasting his time in fruitless wandering or in constant shifting from one position to another. By continued watchfulness and persistent effort the teacher found a position for him with a nurseryman who will take an interest in him. It looks as if he is now well on the road to a useful, happy life. The ministry of helpfulness and inspiration gives the teacher an unusual influence in directing the lives of his pupils.

Closely associated with this intimate knowledge of each individual is the advantage of beginning with some present interest or need. This is illustrated also in the above case. Some people are afraid of "interest," especially of "a present interest." They regard taking notice of present interests as soft pedagogy. But a little thought will dispel this illusion. It is soft pedagogy if one never goes beyond the superficial interest or whim of the moment. Some untrained teachers think they are making a great success because the pupils are interested, even enthusiastic, as they spend all the precious minutes talking about baseball, dress, or mystery stories. One fine young man had two classes of junior boys, one succeeding the other on Sunday morning. The day in question they were held breathless. But the "lesson" was an instalment in a mystery story with all the usual paraphernalia of hero,

heroine, jewel, mystic inscription, villain, and hair-raising situations. This was in one of the finest of the more "aristocratic" churches which prides itself on its church school!

But here is a different use of a present interest. Professor Dallas L. Sharp [13] says that all of his education happened in five days. On one of these days he saw two snakes fighting, a king snake and an adder. The king snake killed the adder. The boy picked up the former, a kind he had never seen before, and ran with it to school. The children all fled in terror. The teacher turned pale and obviously trembled, but conquered her fear. She managed to ask, "Does it bite?" and being assured it did not, she took it and put it across her shoulders. Noticing the boy's face, she saw a chance for a story. "Tell me about it." He told the story of the battle vividly. "Write it out," she suggested. When this was done she had him send it to *The Boy's Companion,* which, to the boy's amazement, published it! In seizing that interest, the teacher discovered (or created?) a writer. "Suppose," he continues, "she had been different, ordinary, and, angered, as well she might have been, had ordered me from the room and had me expelled from the school? I richly deserved it. But teaching is not to dismiss. It is to discern. . . . And all of this might have been different with a different teacher."

One conviction came to him, "the conviction . . . that experience and expression are the same thing, or the complete thing—clay and form and moulded jar; that one does not have all in the experience, not until one has given form to it, meaning, and so invested it

[13] "Five Days and an Education," in *Harper's Magazine,* August, 1925, pp. 277, 278.

with the image of oneself." This phase will be treated more fully in a later chapter.

The teacher is a learner. With keen attention he watches and studies each pupil, ever on the alert for evidences of interests and ambitions. Here is a little lad of seven exceedingly skilful in moulding figures in clay. A future sculptor? Probably. How encourage that interest and develop it? Through that interest is a door to an appreciation of manners and customs in Jesus' day, and of art and archæology; to a study of other lands; to the designing of an ideal community with beautiful homes, playgrounds, churches; to a new interpretation of life. Any present interest may be a road which, if followed, is full of rich learning possibilities, and of self-discovery and service.

But less attractive interests may be turned to good use. One of the most hopeless to most teachers is a high school girl absorbed in dress and in movie stars. "M—— is fourteen years of age. . . . She is large for her age, extremely fond of dress, ambitious to perfect herself in the Charleston and a collector of photographs of 'movie' stars. For two weeks she dozed in her chair, admired herself in a mirror, seemingly unconscious of what was going on in the room. One day the word 'permanent' occurred in a history lesson. No one knew the meaning. . . . I asked, 'Have you ever heard of a permanent wave?' 'Yes,' shouted M——, 'you can get one at ——— for fifteen dollars.'"

This person would not seem very promising to most church school teachers. What could be done with any of her "interests"? The teacher continues: "I began to use her love for finery and the 'movies' to interest

her in history. . . . I gave her the title of 'costumer.' Her part was to tell what the queen wore, where she sat. . . . I tried to have her find possible 'movie' or scenario material in other historical happenings. . . ." The teacher carried this interest over into the study of geography, biography and citizenship.[14]

A similar interest might have been used to lead into a study of character in actors; the working out of pageants in the life of Christ or in missions. The skilful teacher uses any interest, spontaneous or aroused, to lead on into more worth-while concerns.

An interest is but another side to purpose. A girl of about fifteen in a class discussion on this point quoted this with hearty approval: "Where there is active interest there is achievement." Any present mind-set affords an opportunity for the teacher. Even a superficial, passing interest may be seized upon and directed into something of great value. When the heart is in a thing energies will be expended to the full, as is evidenced in everyone's own life and can be observed in others.

Persons without high ideals, definite purposes, and strong convictions cannot realize any large part of their possibilities or be of much strength to others. The world is very full of those who want always to be on the popular side with the majority. These are fair game for the genial humour of the immortal Dickens. Mr. Pickwick and his party find themselves in the midst of a heated election crowd in fighting mood. They know neither the rival candidates nor the issues in the Eatanswill election in *The Pickwick Papers:*

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[14] *The Educability of the Emotions,* School Document No. 2, 1927, Boston Public Schools, pp. 15, 16.

"'Slumkey for ever!' roared the honest and independent.

'Slumkey for ever!' echoed Mr. Pickwick, taking off his hat.

'No Fizkin!' roared the crowd.

'Certainly not!' shouted Mr. Pickwick."

Then when he got a chance,

"'Who is Slumkey?' whispered Mr. Tupman.

'I don't know,' replied Mr. Pickwick in the same tone.

'Hush. Don't ask any questions. It's always best on these occasions to do what the mob do.'

'But suppose there are two mobs?' suggested Mr. Snodgrass.

'Shout with the largest,' replied Mr. Pickwick."

The Church is weak because so many professional Christians have no commanding religious principles. Their fundamental rule seems to be, "Never let religion interfere with business or pleasure. Be comfortable and prosperous at any cost." But the very genius of Christianity is to inspire with high ideals and to stand for great principles even at the cost of favour and of life itself.

Too often pupils are not challenged in such a way as to bring out the utmost that is in them. Browning never tires of preaching this Gospel, as in *The Lost Leader:*

> "And the sin I impute to each frustrate ghost
> Is—the unlit lamp and the ungirt loin!"

Again, in *Saul,* he says,

> "'Tis not what man Does which exalts him,
> but what man Would do."

The aim in life matters greatly. The creative teacher inspires his pupils to noble purposing.

Now in these days when it is so easy to make present material things the end of life, it is the function of religion, as always, to stir up the spark which is not content with physical comforts. "Getting and spending we lay waste our powers"—the real powers of the spirit of man. Boswell called the great Samuel Johnson's attention to these words of an officer who, living in a foreign land, said: "Here am I, free and unrestrained, with this Indian woman by my side and this gun, with which I can procure food when I want it. What more can be desired for human happiness?" To this the bluff old doctor replied: "Do not allow yourself, sir, to be imposed upon by such gross absurdity. It is sad stuff; it is brutish. If a bull could speak, he might as well exclaim, 'Here am I with this cow and this grass; what being can enjoy greater felicity?'" Religion, by its very nature, is a protest against such conceptions of life. But is the teacher in the church school stimulating noble ideals and inspiring with higher purposes?

What seems important, however difficult, appeals to pupils of spirit, whatever their age. A student reports this case from a week-day religious education class.

"K, a boy of fifteen, was the problem in the eighth grade. He was a big, over-developed youth. 'I suppose you play football?' 'Naw, you can't do anything around here; they're afraid you'll get hurt!' His tone was one of utter disgust. I longed to give him something to do that would call forth all his powers. Yet somehow I knew it must be nothing artificial, but a real situation.

"We were planning to have lantern slides, but they had been a failure in the daytime because the very high windows without shades could not be darkened. Seven hundred chil-

dren who loved pictures would be disappointed if they were not shown.

"To K's eighth grade I took the problem, and told them the whole situation, stating frankly all the difficulties, and asked if they could help. One difficulty was that I would not return until the day and hour of meeting, so if they helped they had to take full responsibility. Out of the corner of my eye I saw that K was interested. He said he thought they could help, and he was appointed chairman of the committee. He at once suggested another boy.

"The committee met at once. K suggested tarpaulins slung from the roof! They knew where they could get tarpaulins and could arrange everything.

"Knowing the minister, I spoke to him privately. He was alarmed. He didn't want boys climbing around on the roof and falling through or falling off! I explained as much as possible without giving him a chance to have a salvation attitude to the boys.

"When I returned the day of the meeting I was amazed. Darkness oozed from the corners and enveloped the whole room. We sank into it. The pictures showed to perfection. The boys had swept the minister into their plan and had accomplished a feat of daring.

"Besides, the minister had wanted the church decorated for Christmas. The boys fell to and made the church fragrant with cedar, fastening great bunches of it around the gallery. I gave heartfelt praise to the boys. They stayed after all the rest were gone to take down the tarpaulins. From then on the gang was an essential part of our class, and K was a leader in contributing to the good of the group. The experience had extended over but a week in actual test-tube time, but the results seem to have definitely influenced the two, and through them others, for life."

Many teachers have difficulties in this matter. They say, "Our pupils have no interests or problems that

are worth bothering with." If this is so, the best thing to do is to follow along some course which commends itself but to be ever on the watch for leads. To get into the deep places of the heart it is necessary to know pupils intimately and to have their confidence.

"That there is no lack of emergent problems every teacher who has the confidence of his class knows.[15] Here are a few from one class of young people. Any one in touch with youth knows how sincere they are and how serious are these questions: 'Should one share her earnings with her family who need her help and probably will always need it, when this prevents further education and advance in her profession? Is not suicide right when one is a burden on others? Must one believe in the virgin birth and miracles to be a follower of Jesus? What place has suffering in God's plan? Does any one really believe in immortality? What can we do to make conditions better so that these same needs and sufferings (which they specified) will not arise year after year? . . .'"

"A class of boys twelve years of age visited several poor families in their own community. It was the first time they had come into direct contact with poverty, drunkenness, and suffering of this kind. They were deeply impressed, and the study of these conditions and their causes, in the light of Christian ideals, became their work in the church school. At first they set out to abolish such conditions in the whole world! But as they began to understand something of the magnitude and complexity of the problem they were brought again and again to a sense of their need of God. The expression of their feelings and aspirations was real worship and deepened greatly their appreciation of the more formal services."

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[15] These two paragraphs are from the article already referred to in *The Bulletin of the Hartford Seminary Foundation.*

Here are other questions raised in classes: "What is prayer? Does it help? Where do we find God? Of what use is the Bible to us? What are good books for young people? Should one marry a person of another faith or race? How can you like people who have been unkind to you? How could Jesus stay forty days without eating? What is the truth about miraculous healing?"

"I discovered that the majority of the class had a decided hatred for the Chinese," writes one teacher. "The idea was brought out that in the movies the Chinese are always sneaking around the corners and stabbing someone in the back. . . . I can see now that I made a mistake in not taking advantage of such an opportunity to start some sort of a study which would help change their attitudes."

An irresponsive class visited a family. "The girls were very much concerned over the real need of the people. They asked why the father wasn't working. They discovered he couldn't get work. One girl (the teacher continues) had tears in her eyes at the situation." The class was no longer dull. Besides doing much for the needy children, their eyes were opened to conditions in their own country needing to be changed, and they also sought out the teaching of Jesus with new and delightful keenness.

It is too often forgotten that adults and old people have also aspirations, longings, problems and heartbreaks. It is to be hoped that adult religious education,[16] now receiving a new emphasis, may minister

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[16] Winchester, B. S., *The Church and Adult Education,* Richard R. Smith, New York, 1930; Hull, Ernest R., *Collapses in Adult Life,* Kennedy, New York, 1922.

directly to these vital needs, and not be content with abstract studies alone.

Sometimes the best impulses create difficult moral problems. "Boys showed better co-operation in the workshop. They were more willing to help each other than last week. This week, they were over-affectionate, and insisted on my giving them the size of my shoes, the size of my hat, the size of my sox and the size of my suit. They had a pencil and paper with them, on which they wrote down the sizes. I was mystified at first as to their intention, but later found out that they were planning to steal all these things as a Christmas gift for me, at the neighbouring clothing store, two doors from the chapel!"

And young people have heartbreaks. "One girl blushed and asked if she might say something that they would perhaps laugh at." Then she said, "What is a girl to do when every young man she really likes will form no lasting friendship with her? This always happens when the boys find out I haven't had much education, that I'm from an institution, and am a maid." Here is tragedy enough! These girls, for some misdemeanor, were State wards, and homes were found for them where they were supposed to be kept a year or so as members of the family. Prejudice, social caste and other things that religion alone can solve are involved.

"I set the boys who had been regular in their attendance to helping the newcomers. Suddenly, one of the newcomers receives a rap on the nose from one of the regulars, who calls him 'a dirty crook,' proclaiming to the class that if such low-down trash are going to attend he will quit. . . . Others want this new boy in the class. The other boy admits he is a 'crook,' but says he will not steal any more if let come to the class."

Here in epitome are many of the attitudes of adult society. Are there any Christian churches which do not want the "foreigners," the "poor trash," the neighbourhood children to use their church or to come into it? It may be added that by the end of the year these boys were working together harmoniously.

The following is from a class of well-to-do older girls in a prosperous community:

"I invited one of the girls out (to our school residence) for Sunday night supper. She was the one who was the most reticent, and last year's worker had told me that she had been unable to get very close to her. She was much impressed with the fire-lighting service and the atmosphere of the house. The girls here were very friendly to her, and as we talked together afterward she said that she wished she had been able to do something like we were planning to do. She said her father wouldn't let any of his girls go away to school, and that she had always had to stay at home. She is twenty years old and is now taking a business course which she does not enjoy, but she wanted to do something besides stay at home all day long. She said she thought her father was selfish and that she would never have any real life because of him. She also said that her father wouldn't let her even go out at night with her friends. She was most pessimistic about her future. She is really very capable and a sweet girl. She was very hard in thought against her brother's wife, whom he had to marry, claiming that she had ruined his career, and was also bitter toward the girl's mother. She has no use for her brother's wife and says she can't use her decently. She is ashamed of her brother's child and makes no bones about it. . . .

"I visited several families and had dinner at this girl's home. I was very much shocked by the unhelpful family life. I think that nervous tension at home is a real cause of the cynical attitude of the girl. Also I believe that she is

tired, and that is perhaps why she does not take a better part in the discussion on Sunday. The mother is just recovering from a nervous breakdown. Had a very interesting talk with a girl in another home who never comes to the class, but is the right age. She was much interested in the class, but says that she works every day down-town and wants one morning to sleep. She, however, did promise to come to any mid-week meetings or help with the pageant. Then I visited another family. The family is poor, but the home life appears happy. Met the young man friend of one of the girls; had a rather unhappy impression of him, but think the girl has enough good sense to discover where she is going."

It does seem that rich and poor alike have grave problems in life and that religious teaching is too often of no constructive help.

Then other opportunities present themselves. A group stirred by a speech reported in the papers, in which the speaker claimed Jesus was not an historical character, undertook research in the life of Jesus. A new hymnal is to be purchased. Here is a perfect setting for a searching study of hymns, hymn-books, and worship. It is proposed to build or reconstruct part of the church plant. A year or more may profitably be spent under the best leadership, on such questions as, "What is the church for? What is its program? What building and equipment does it need? If this were done, fewer churches would make the fatal mistake of erecting unsuitable buildings that are saddled on congregations for generations.[17]

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[17] Churches contemplating changes in building or equipment for educational purposes can get great help from their denominational headquarters and from the leading Schools or Departments of Religious Education.

Then teachers are apt to underestimate the idealism of their pupils. Children and youth, as well as men and women, have impulses and ambitions to do great things.[18] One of the mistakes of teachers of religion is that they do not capture these moments and set before people goals worthy of their highest ambition. Especially do religious teachers fail youth, setting before them little and childish things instead of matching their high ambitions. Tennyson expresses himself thus in *The Idylls of the King:*

> " Man am I grown, a man's work must I do.
> Follow the deer? follow the Christ, the King,
> Live pure, speak true, right wrong, follow the King—
> Else, wherefore born? "

John Oxenham speaks for youth in its best moods when he writes:

> " ' Where are you going, Great-Heart? '
> ' To cleanse the earth of noisome things;
> To draw from life its poison-stings;
> To give freer play to Freedom's Wings.'
> ' Then God go with you, Great-Heart! ' "

Garibaldi, the great Italian patriot, was speaking in the spirit of religion when he appealed to his countrymen at a critical moment, not on the basis of material gain but of their idealism, and they did not fail him!

" I am going out from Rome," he said. " Let those who wish to continue the war against the stranger come with me.

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[18] That church school pupils are full of idealism and able to carry through big things is strikingly exemplified by the Boys' Work in Canada and by the achievement of " Canadian Girls in Training " (Wesley Building, Toronto).

I offer him neither pay, nor quarters, nor provisions: I offer hunger, thirst, forced marches, battle and death. Let him who loves his country in his heart and not with his lips only, follow me."

The creative teacher is one who, understanding his pupils, working through their interests and ambitions, their problems and needs, directs and stimulates them to strive after the highest ideals, not counting the cost. The highest life is not built up by adding from without. It develops and grows by arousing and stimulating inherent powers and possibilities. From within are the issues of life.

## V

## THE PROGRAM "GROWS OUT OF THE GROUND"

WITH the point of view already stated, the program which the teacher pursues necessarily arises out of the lives of the pupils in their total situation; or as one may say, it grows out of the ground. It belongs to the soil. It is not something alien, imported and imposed on the local group, though this has been the rule rather than the exception in educational and religious institutions. The aim has been the mastery of a certain amount of materials. But the teacher of religion is interested primarily in the pupils in the total situation in which they live day by day. The starting point, then, must necessarily be these situations and the interests, needs and problems of his own pupils.

A theological seminary in the United States observed its centenary some years ago. In his address, the president gloried in the fact, as he is reported to have said, that the teaching had not changed in the hundred years. Here are two distinct points of view which cannot meet. It is possible to explain away and get the two to seem to coincide, but in their essence they are essentially very different. If teaching religion is getting people to know certain doctrines and teachings, this latter view is quite possible. If it is helping people to live their lives in their own time and world, the former is inevi-

table. The strength and significance of Amos, Isaiah, Jeremiah, Paul, Columba, Luther, Wesley, Livingstone, Booth, is that each stood out in his own day and gave religious leadership and inspiration amidst the perplexities of his time.[1] The function of each teacher, however humble, is the same for his own special group.

Every pupil is part of a larger whole, of a total situation. This simple, self-evident fact is too often overlooked by teachers. For example, the pupil belongs to some home with its own peculiar atmosphere and point of view; to a school, office, shop or farm with its own atmosphere and perplexities; to a community never ceasing in its influences and a group or set almost as coercive on habits and attitudes as the primitive tribe; and to a world of thought and action which is as much a part of him as the air he breathes.

1. Take the last point first. People today grow up in a mechanical world and take for granted such things as electric light, automobiles, aeroplanes, radios and all the thousands of mechanical devices any one of which would be entirely incredible to his great-grandparents. Even commonplaces regarding health are but of yesterday. The common knowledge of germs and sterilization are little older than a generation.

It is almost impossible to believe that it was one of the most enlightened and advanced of the New England governors, Governor Winthrop himself, who apparently used this "magneticall experiment" for "all sorts of agewes:"

"Pare the patient's nayles when the fever is coming on; and put the paringes into a little bagge of fine linen or sare-

[1] For an interesting approach to this point of view, see Leys Wayne, *The Religious Control of Emotion*, New York, Long, 1932.

net; and tye that about a live eeles necke, in a tubbe of water. The eel will dye and the patient will recover." [2]

Equally difficult is it to accept as possible the following law enacted by The Council of Quebec:

"It is our will and pleasure that all persons convicted of profane swearing, or blaspheming the name of God, or the Most Holy Virgin His Mother, or of the saints, be condemned, for the first offence, to (pay) a fine, according to their possessions and the greatness and enormity of the oath and blasphemy. And if those thus punished repeat the said oaths, then for the second, third and fourth time they shall be condemned to a double, triple and quadruple fine. And for the fifth time they shall be set in the pillory, on Sunday or other festal days, there to remain from eight in the morning until one in the afternoon, exposed to all sorts of opprobrium and abuse. And for the sixth time they shall be led to the pillory, and there have the upper lip cut with a hot iron; and for the seventh time they shall be led to the pillory, and have the lower lip cut; and if, by reason of obstinacy and inveterate habit, they continue after all these punishments to utter the same oaths and blasphemies, they shall have the tongue completely cut out, so that thereafter they can not utter them again." [3]

Intelligent people today, whether young or old, treat these solemn declarations as curiosities, though they were of the most serious import when written. That is not because people now are better or worse, but because the world of thought in which they live is so utterly different. In those days and before, charms, wonders, portents and miracles were the hall-mark of

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[2] Garrison, W. E., *Catholicism and the American Mind*, p. 218.
[3] *Proceedings of the National Conference of Charities*, 1904, pp. 435-6.

the spirit world. It was as natural for enlightened people to believe in them then as it is unnatural or impossible to believe in them now. It is true that many people still believe in amulets and charms, especially if they have been "blessed," but that is only possible because they have been habituated to keep their reason and their religious teaching in separate compartments. Any wonder story about an alleged saint (even about such a pure soul as St. Francis), whether it was that the birds understood his preaching or that his bones restored the dead to life, certified to his character as being of God. Today every such wonder story, far from being an asset, is an embarrassment. They grow up naturally in a primitive society as they did about Livingstone in Africa or Elijah in the ancient East. To attempt to teach live people of today in the religious terms of a past age is as futile as to expect them to believe in Governor Winthrop's prescription for "all sorts of agewes" or to be content with candles, buckboards and a weekly mail. That God should sit on a throne just above the earth is as natural a conception to a primitive world as it is impossible in the universe of modern astronomy. The teacher of religion must, therefore, meet his pupils in the world of thought and action in which they live. Otherwise he is not ministering to people today, but to the ghosts of past ages.

2. Religion should help people in all aspects of life. Everyone has special problems and needs. If one knows just at the right time the joy, ambition, sense of achievement, problem, disappointment or sorrow of another, he may be able to be of real help. "If I had *only known!*" or, "Why didn't I remember?" expresses a too common experience, but it points the truth under consideration.

Much of what goes by the name of religious teaching has some doctrine in mind and forgets the pupil. Little children of four and five years of age are peculiarly innocent and free from having done much harm of a "heinous character" to any one, yet in a course "for Little Beginners," published as recently as 1902, the first lesson is entitled "Grieving for Sin," and contains a long list of Bible references dealing with the character and results of sin. It is safe to say the author had, for the time at least, no little ones of this age clearly in mind. One paragraph may be quoted to see how far removed it is from the reality of child-life:

> "The subject of repentance is of such vital importance, lying as it does at the gateway of Christian experience, and being a prerequisite of Christian living, that our teaching with regard to it cannot be approached with too much carefulness, preparation, delicacy and prayerfulness. . . . Very much depends on the atmosphere of this lesson, our own attitude towards sin, whether or not we have a vital realization of its heinous character and terrible results."

Wrongdoing may be heinous, and as such is terrible. The Church ought to be the leader in every attempt at social justice. One of its greatest faults is that it has failed to do this very thing. But surely the consideration of such things is not for mere babies. The quotation is given only to show how easy it is, even for leaders, to forget that the program should grow out of the local and world situation, and should meet the vital needs of the group.

When it is said that religious teaching should begin with group interests or needs there are two possible misapprehensions. One is that "needs" means "felt needs." This is not so. Sometimes people are quite

unconscious of their deepest needs and sometimes they think their appetites, desires, wants are needs. Vital needs, not felt, must be aroused. They may be negative—the breaking of habits, giving up of aims; or positive—the aspiring to greater things and setting up higher ideals [4] and purposes. But the best way to accomplish this is usually by developing some interest, enlarging vision, stimulating the imagination, inspiring with higher aims. James was a true interpreter of human experience when he taught "the expulsive power of a new affection." In so far as parents, teachers or ministers fail to affect people for the better in their daily walk and conversation, individually and socially, they are failing as teachers of religion, however much information they may be imparting.

The other mistake is in assuming that because it is necessary to begin with a local situation and need, one never gets beyond that! The very nature of an educational process is that it grows and develops! This phase of teaching will be considered in Chapter VI. Making skilful use of present interests, problems and local situations is somewhat analogous to making use of the river current to best advantage to help bring one's bark to a distant goal.

A few concrete cases, though they must be greatly condensed and abbreviated, will bring out some of these elements in creative teaching.

"The seventh grade girls in the week-day school of religious education, came rushing into the school building near the end of the noon period, quite upset and talking excitedly.

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[4] The word "ideal" in its original sense is much more positive and creative than Charters' "a type reaction . . . which has become the object of desire," *The Teaching of Ideals*, Macmillan, New York, 1927.

I asked them what the trouble was. 'Oh, we never can have any fun playing baseball, because we have so much fussing. I don't see why we have so much trouble. The boys don't.'

"I said nothing more at the moment. After all the group had entered the room, I said, 'It seems that there has been some difficulty. I wonder whether you would like to talk about it a bit while we are all together?'

"There were vigorous nods of assent from most of the girls. The boys did not yet know what it was all about.

"One of the girls then told of the attempted ball game, which could not progress because of the quarrelling. Others added remarks which showed their disgust. And I said, 'I believe I heard someone say the boys did not have any quarrelling in their games. Is that true, boys?' The boys denied the assumption. So there was a common problem.

"Then I said, 'Suppose we find out what the real trouble is. What sorts of things happened in the game to cause trouble?'

"The girls mentioned the various things, which were listed on the board, such as cheating at the bases, unkind remarks, not taking right turns, etc. The boys said all the same things happened in their games.

"My next question was, 'Why are these things done?'

"They, both boys and girls, gave the reasons. In this particular game one trouble was a lack of an umpire, but the boys said that even when they had an umpire there was trouble. So the reasons, also listed on the board, included items which seemed to be summed up in (*a*) the desire to win and to get personal prestige.

"Then I asked, "What is a ball game good for, anyway?'

"They figured that included (*b*) physical strength from muscular activity and fresh air, relaxation from school work, fun, satisfaction of winning, etc.

"And then the question, 'Of these values, which do you think is greatest in that it will last longest?'

"There was a division of opinion on some of the values,

but most were agreed that the satisfaction of winning was least permanent.

"I asked then, 'Which of the items in list (*a*) are helpful in producing these greatest values of the game?'

"There were none, they said; some of the items helped to win, but at the same time prevented any satisfaction in the winning.

"With all those troublesome items seemingly so useless as far as the aims of the game were concerned, ruled out, I next asked, 'What suggestions do you have for removing the trouble?'

"The boys thought an umpire was of some help, so if the girls did not have one, they ought to choose one of their number. They added the ideas, 'trying to play fairly, respect the umpire,' etc., but especially to keep in mind that they had decided winning was not the most important thing and to play hard for the more permanent values.

"'Do you think this will make your game happier?' I asked. They were sure it would.

"'When are you going to try this out?' I asked.

"'At recess,' was the prompt reply.

"'I shall be glad to hear how you succeed,' I told them.

"'You remind me of something somebody said a long time ago. It is found in Matthew 5:9. Find it in your Bibles, and let us read it. Do you know who said it? Was he troubled about a ball game? In other ways he figured out the same great truth which you have found. And some other folks found it out once in still another way.' I then told the story of 'Christ of the Andes.'

"I learned afterward from the girls that they played baseball at recess and had a happy time of it. They were so glad we talked about it in class."

The following cases[5] also show how very effective

[5] These two examples are from an article of mine which appeared in *The Bulletin* of the Hartford Seminary Foundation, December, 1930–January, 1931, pp. 2 and 3.

programs grow out of conscious needs if intelligently directed.

"A group of young mothers was supremely interested in the care of their babies. The church felt that no 'subject' could be as sacred. The class began with the most obvious questions of physical care. Doctors and nurses were called in, books read, agencies consulted and their literature examined. Soon the class was considering community health, sanitation, milk and water supply, legislation, and so on. Habits and conduct worried the mothers, and they were delighted to find as concrete help in these matters as in physical care. But at an early stage it became apparent that every mother was deeply interested in the religious development of the children and how to teach them about the greatest things in life. Here again they were surprised to find so many valuable suggestions and such concrete help.[6] As the class proceeded minds were aroused, horizons widened, and character developed. The whole study was carried on in an atmosphere of devotion. Spiritual life acquired a new significance."

"In creative teaching, pupils are stimulated to work out solutions for their own problems which are in harmony with the spirit of Jesus. A group of high school pupils talked in class about the drinking that went on at their dances. Skilfully guided by their teacher, they began to study the matter. Many questions arose: Why do people drink? Why should one not drink? What are the actual results of using alcohol? If the present conduct of the students is

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[6] The following are helpful to parents of young children: Baker, Edna Dean, *Parenthood and Child Nurture;* Blatz, Wm. E. and Bott, Helen, *Parents and the Pre-School Child;* Morton, Mrs. Frances, *First Steps in Religious Education;* Mumford, Mrs. Edith E. R., *The Dawn of Religion in the Mind of a Child;* Stevens, Margaret, *Problems of the Little Child;* Thom, D. A., *Everyday Problems of an Everyday Child.* And these periodicals, among others: The Denominational Elementary Magazine; *Child Welware,* The National Parent Teachers Magazine, Philadelphia, Pa.; *The Parents Magazine,* 255 Fourth Ave., New York.

injurious to the school or community, what should be done about it? Where do we get our standards of self-control and social living? How can the life and teaching of Jesus, hundreds of years ago, be a guide today? It might surprise some leaders to see how many important sources were consulted. The Bible was searched and the life and teaching of Jesus were put to the test as to their value in helping people face a living issue. It may be added that the class brought teachers, parents and students together in conferences and that the character of the dances was changed."

It will be seen that in all these cases direct help was obtained by people in their everyday life. Some of this came through thought and discussion, and much of it from books and other sources. In every case the results influenced others—the class, children, homes, the high school, and so on.

A few more cases may be cited to show how an intimate knowledge of the pupil and his total situation are elements in teaching. One of the girls in the class of Intermediates was a great trial to the teacher. She was always somewhat glum, unresponsive, negative; without enthusiasm and never making a helpful contribution. This teacher, instead of blaming the girl or trying to force her in any way, felt sure there was some cause for her attitude which, if known, might be removed. She made excuses for being with her, being very friendly and visiting her home. She discovered that there was an older sister, bright, pretty, clever, and that her pupil was "the ugly duckling." If a new dress were purchased, it was for the sister. Constantly was she held up as a pattern. "Why can't you be like your sister!" "You're so awkward." "Poor Susie never does anything right." In such an atmosphere little wonder life sours. Naturally the teacher's heart

went out to her pupil. Under the delight and surprise of friendship her life began to blossom. Discovering her no mean talents, she was given opportunities to use them in leadership. One of her high school teachers was enlisted. Every opportunity was taken to help the family see her fine qualities, and one day, when the occasion seemed just right, the teacher had a frank talk with the mother, who saw for the first time the serious injustice of thoughtless family partiality.

A girl of eleven worked very well in class, seemed interested, but was irregular in attendance both on Sunday and through the week. The teacher was told that the child was afraid to go anywhere alone, so never went anywhere unless someone was with her. On visiting the home she discovered that the trouble was with the mother. It was she who was afraid and would not let the child go alone, so transferring her own timidity and fear to the young girl. On further intimacy it was found that she was an adopted child, did not know the facts but felt there was something strange about her birth. All of these things naturally were influencing her and causing her to shrink and shrivel up. At home she spent most of her time reclining on chairs and couches, reading, and not entering into the normal life of her age nor finding a natural outlet in active play, work and objective interests. The teacher was able, gradually, to develop in her more courage and wider interests. This is a good example to show how religion releases, develops and expands life.

Some of the most acute problems of adolescents, especially with certain classes of foreign immigrants, centre in the home. Making due allowance for exaggerations, the following conversation in a class shows

at least the opportunity their teacher had to help parents and children understand each other better:

Italian, age 13. "My mother is no friend of mine. I hate her, and my brother, too. I wish that I could sell my brother. And my mother never does anything for me. We never get along. I took iodine last week. I am sick of living. I have nothing to live for. My mother hates me. Don't she hate me, Mary? She never does a thing for me. . . ."

Italian, age 16. "I hear you quarrelling every day. You've got your faults, and so has your mother, and it is not for me to say who is to blame. You don't even wash a cup that your mother drinks out of. . . ."

Pole, age 14. "My mother never does anything for me, either, and quarrel! We do it all the time. We never get along. . . ."

Austrian, age 15. "I don't have nothing to live for, either. . . ."

The teacher comments as follows:

"They said they did nothing for their mothers and were not supposed to do anything. They didn't know why they had nothing to live for, but all were convinced that they didn't have. All talked at once. There was quite intense feeling."

In spite of the obvious over-statements, here was a situation testing the place of religion in life. It would be pleasant to turn to some staid lesson or Bible passage instead, and so much easier! But the significant thing is to face the question of relationship between parents and children, and help them create better feeling there. The girls could also work out a code and statement of ideals, not only for their parents' homes, but their own when they establish them.

These cases also show how necessary it is, if re-

ligious teaching is to be effective, for the Church and home to co-operate, and for the Church to provide for the education of parents in some such way as suggested in the case on page 89.

The public school is, of course, a great influence in the lives of pupils. Often, strange as it may seem, the teacher of religion knows little or nothing of the pupil's school and his life there. Obviously, common sense would dictate that occasion should be sought to know one or more of the teachers and to learn through them about the pupil's characteristics, problems and talents, both in school, clubs and on the playground, and also to find out about the work that is being done. For example, one Christmas a church school was practising carols. Without adequate time and leadership, they did them badly. The leaders did not know that most of the children were singing other carols, and singing them beautifully in school.

In one class one of the high school pupils referred to something they were studying about the origin of man, and said the Old Testament stories of creation were all bosh. An animated discussion followed, some standing for a literal acceptance of the primitive legend, others throwing out all idea of any creator Spirit. The teacher stimulated the inquiry, and the class was launched into a study, built on their own interest and initiated by themselves, which called for careful study and research into school books and the Bible, and also into many other volumes. The class wrote its own story of creation and the origin of man which was in keeping with modern thought and deeply religious.

While doubt as an evidence of thought is a sign of life and growth, too often some teachers in educational

institutions, from the university to the public school, parade what they consider their master minds by assuming that they never accept anything they cannot understand or think through. While insisting on the most thorough examination of facts, the teacher of religion must help students see how hollow is this boast. The daily food at home and in restaurants is accepted on faith; the doctor's prescription and the druggist's accuracy; the transport company's cars, ships, aeroplanes and pilots', engineers' and captains' skill; the laws of nature and of reason. Great scientists assert that all their work is based fundamentally on faith, and that every hypothesis is a venture of faith; statesmen and economists claim all government and trade is possible only because of faith in others. School studies themselves and school authorities recognize that many of the most fundamental things cannot be proved. For example, Tennyson says in *The Ancient Sage:*

"Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in.
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one:
Thou canst not prove that thou art immortal, no
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven; wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of 'Yes' and 'No,'

She sees the Best that glimmers thro' the Worst,
She feels the Sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail'd 'Mirage!' "

When intellectual doubts and challenges arise and are felt seriously, here is an opportunity to direct pupils to further study. Bacon's aphorism that "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion," is true in the large. Persons whose outlook is one of doubt and agnosticism in general are both handicapped and unhappy. The teacher of religion may, not by coercion and dogmatism, but by free search lead to sounder and more wholesome views of life and of the universe.

In a Japanese girls' school bad feeling developed towards the close of the year. The principal spoke at the last session about finding God in everyday life. Later a group of the girls called at her office and asked her to come to the classroom. They talked over the unfriendliness in school. They wanted to change the whole atmosphere of the school; they could read and study how to do this during the holiday; they needed the teacher's help. The teacher saw her opportunity and, instead of telling them how to act and lecturing them, she tried to help them analyze the situation, to stimulate them to carry their impulse into action and study and live differently. She suggested readings in the Bible and other literature. Some of the results of the study were: The girls drew up New Year's resolutions which were really their code for the next semester.

They prepared a pageant embodying the spirit they wanted in the school. They worked out concrete plans for making others happier. Their study of Jesus led to the conclusion that those who live in his spirit seek the good of others; are kind and friendly; and change the world in which they live.

The school was a different place through the leadership of these girls, and the study they took up in their Sunday hour in the New Year was " The Privileges and Joys of Friendship." This illustrates how a present situation, if handled educationally, develops and unfolds.

In a fine uptown family church a class of Junior boys were very indifferent to the course. Then things changed:

" James came into Sunday School twenty minutes late, just as the classes were going to their separate rooms. He was usually on time, so everyone was surprised, especially since they knew that James' mother was very strict about his being on time. Sometimes the others teased James about it.

" ' Uh-huh, somebody's broken his mamma's record! ' quickly sang out Tom's voice. James blushed, but did not reply right away. ' Where you been keepin' yourself, Sleepy-head? ' called Mary. Other remarks came at him. Then James said,

" ' I started on time, but I came past an old coloured man, the janitor of a house in our neighbourhood. He had fallen from a ladder and was hurt. I knew I would be late if I stopped to help him, but there was no one else around. I didn't know at first whether to stop or go on.'

" 'Ah, it wouldn't take me long to decide that. I wouldn't stop for an old nigger,' said Dick disgustedly. ' But James said there wasn't any one else there to help him,' said Bob.

"At this point the teacher said, 'Class, since you seem to have opinions about James' question, suppose we see how many different opinions we can get about it. Now just what was James' question?' From this they went on to record similar incidents in their reading. Among others the Good Samaritan was mentioned. It was analyzed. The boys discovered more in the story than they had suspected.

"Then teacher told the story of George Cornwall. He was on board ship on his way to China as a missionary. The ship sprung a leak, so the captain had all the lifeboats lowered and all the people taken off the ship—all except the Chinese coolies, who did the most menial work on board. The captain made no room on the lifeboats for them, so George Cornwall would not leave the ship either. He knew if he stayed he would probably drown, though it might be some time before the ship would sink. Only he and the coolies were left. One man had said, 'I wouldn't wait for any old coolies.'

"The ship did not sink that night. The next morning George Cornwall spied a tree in the distance and knew they had floated toward land. He took one of the big ropes from the ship, dived into the sea and swam the long distance to shore. Then he knotted the rope to the tree, tied knots in the rope and, tired though he was, swam back to the ship. The other end of the rope was secured to the ship. He showed the coolies how to hold on to the knots in the rope and work their way to shore, for none of them could swim. He got all of them off safely, and lastly himself, before the ship sank."

Now they were properly launched. They undertook a study of heroes, not of war and destruction, but of helpfulness. It happened that soon after this a Negro in this vicinity risked his life to save a child from drowning. It was a perfect fillip to the class, and all sorts of possibilities opened up, such as the making of

a Book of Heroes of All Nations with clippings, pictures, book references. Naturally it becomes an excursion into missions and world friendship with discussions and research as to what are the Christian principles. And through it all what materials for a pageant!

The individual life is woven into the community. The program of religion grows out of or relates itself to the community life. In one of the cities a crime was committed by a Negro in the Negro quarter and the report of it was spread over the papers. Then someone wrote a story asserting that the housing conditions were awful; it was a veritable slum. Others wrote, resenting this "besmirching the name of their fair city." One of the members of an adult class that droned along listlessly as is not uncommon, said conditions were shameful. Another hotly resented the assertion. The teacher had an inspiration. He guided the discussion until most of the class were keenly alert. Then it was obvious there was but one way to settle it—investigate. Plans were made and all visited the section and saw the actual conditions. All approaches were made through the proper agencies, including social workers and town officials. Representatives of these were naturally invited in to discuss with the class. The laws were searched and the corporation counsel came to the class. Race prejudice was high in some members. "Negroes are a criminal and worthless lot," was the attitude. This was challenged and led to searching for facts as to population and crime; and the place and contribution of Negroes. Parks and playgrounds for that congested part of the city were considered, and this influential group got behind the movement to provide more open spaces. Naturally at

every turn Christian ideals were used as the standard for judging, and some of the teaching of the Bible, especially of Jesus, was seen to have more cutting edge and significance for today than they had suspected. These students became more intelligent citizens, and had less race prejudice. The teacher's part was to direct and stimulate, to guide to sources, to see that important aspects were not overlooked, to meet with committees, and to keep a bit ahead of the class.

In the wheat area in the West a number of years ago a hailstorm destroyed the hopes and prospects of one whole section of a parish. In a group in church one referred rather bitterly to God's action in sending this storm. This was vital, because it implied the whole attitude to God and the universe. The whole group, smarting under the misfortune, sympathized with this point of view. With some skill the teacher led them to face the situation. They first cited all the alleged facts supporting the view that this calamity was sent by God. Then the scientific position was studied, the government meteorologist being one who was secured to meet the group. The two ideas did not agree at all. But interest was very keen. It was decided to discover, if possible, what the Bible taught about God. Here they found, to their surprise, many widely differing conceptions: that He was a man, as in the early chapters of Genesis; that He did send plagues; that He had whole tribes and peoples destroyed because they displeased Him; that He was a local God; that He was universal, God of all peoples; that He was ethical, as in the great prophets; and that the idea of God presented by Jesus was vastly different in that He was first described as Father who loves everyone and that all people are brothers. No decent father could send

plagues on his own children or murder a tribe or a people. This led to a fuller understanding of how religion developed and how the Bible was written.[7]

But what about the hailstorm? The problem of evil is as old as the human race. This much was seen. That when trouble comes, people should help each other. If a house or barn were burned, the neighbours all helped build another. So they should do in this case. A mutual protection or insurance scheme could be organized. And if that were true of calamities, it should be equally true of anything that would promote the common welfare. The conviction was pretty general that in any such movement the people would be embodying the will of God; and co-operating with Him in His purposes for the world.

Two other cases from an article of mine in *Religious Education*[8] show how effective religious teaching grows out of the local situation:

"Rural sociologists and agriculturists claim that religion must help people economically and that helping them to raise better crops and better stock is Christian work. The better pig is a Christian pig in that it may help the farmer to a better way of life. This position is entirely in accord with the best religious education. This . . . case is taken from the open country in which there is no trace of even a village.

"In this community the houses were uncared for—lacking paint, shrubbery, and flowers. There were no window screens. Tuberculosis was a scourge. There was no blooded

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[7] Such books as Smith, H. P., *The Religion of Israel* (Scribner, New York, 1914, 369 pp.) and Smyth, *How We Got Our Bible* (J. Pott, New York, 1912, 153 pp.) were studied with zest. The Bible was searched with a purpose and vigour that was quite different from the usual class attitude.

[8] June, 1929, pp. 537 and 538.

stock or progressive farming. Many homes were without fruit or vegetable gardens. The church buildings were old and not well kept, and the church life was at a low ebb. After several years' educational ministry these are some of the results:

"More pride was taken in the homes. Not being able to discover or develop Christian house-flies, war was waged on them and a strict quota law enforced by the use of screens. Through lectures and otherwise more intelligence was developed in regard to tuberculosis and its prevention. Through co-operation blooded stock was introduced and better farming promoted. Small fruits and orchards were planted and vegetable gardens appeared coincident with better canning methods. Both political parties united and notified all candidates in the election that any attempts at the use of liquor or bribery would be proceeded against without fear or favour, and it was a clean, sober election. One new church was built and the two others were made over. The church life became vigorous. The young people were a decided constructive force and the four or five church schools progressed. At least two of the young people dedicated themselves to Christian service and a large number of lay leaders, giving themselves 'freely and not as of necessity,' proved that latent leadership exists and may readily be developed."

"Again the scene is in the country. Two churches are merged, with all the attendant opportunity for misunderstandings. In this rural New England parish there are thirteen nationalist organizations represented and the so-called old American families are in a decided minority. Several of the district schools have not a single child of English-speaking parents. Under an educational leader the various denominations and nationals work together in the church and in the community. They it was who selected the name 'A House of Prayer for All Nations' as the name for the repaired and resuscitated church. Constructive educational

work is done for farming, poultry raising, and for the factory people in the village. Religious education is carried on in the church and in connection with the public school throughout the school year and in vacation time. A community nurse under the auspices of the church serves the community in her ministry. The home people reflect in their homes, community life, town affairs, and church an upreach and outreach which denotes vital growth in Christian living."

This leads directly to the crying need of awakening people to social conditions and of assuming their proper responsibility towards them.[9] The words of William Lloyd Garrison, fighting for temperance and against slavery, are as true today as then: "The apathy of the people is enough to make every statute leap from its pedestal and hasten the resurrection of the dead." The very air is charged with electric currents of thought. There are such problems as unemployment and all the anxiety and misery that entails; war and peace are seen in a new light, and they bear directly on everyday politics and religion; the new relation to other peoples expressed in the significant term "World Friendship," is full of implications as to personal, Church and national action; temperance and cooperation in observing the rules of the game (as over against contempt for law);[10] the relation of children to parents and parents to children; the ideals of home and marriage today;—all these suggest a few of the

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[9] *Progressive Education* (Magazine) for December, 1930, describes a situation relating to the strike in Marion. Danielson and Perkins, *Teaching Without Text Books,* Pilgrim Press, New York, 1930, gives an example growing out of interest in improving the building which brought good results.

[10] For a few recent pamphlets on temperance, giving facts, reporting experiments in teaching and courses for study, see Appendix I.

hundreds of questions "growing out of the ground" and calling for all the moral and religious guidance that can be secured.

One other area may be mentioned, namely, leisure time. This has been a problem all through the ages. It is acute in many places now for two reasons. In the first place there is so much more leisure time. The ideal of an eight- or six-hour day, even if not universally attained, shortened hours of toil and helped create a different attitude to work and to leisure. Add to this the general vacation, week-ends, holidays and partial or total unemployment, and the use of leisure is seen to be a large and vital problem. Indeed, the way it is spent may determine in no small degree the future of civilization itself. George W. Alger, in an article on "Leisure—For What?"[11] says:

> "The great problem before us today is to create a civilization that does not degenerate under leisure. This can be done only by setting in operation forces making for a culture that recognizes as no civilization since the fall of Rome has been required to do, that leisure is and must be a means, and not an end; that its true value is measured by what we do with it—by whether it lifts or lowers us in the great world of intangibles, the world, not of material, but of spiritual values."

In the second place, the Church has seldom led its people to face the problem intelligently or provided constructive help in investing leisure most profitably. It has done its full share in denouncing certain forms of leisure activity, such as dancing, card-playing and movies. But warning against poor food is at best no

[11] *The Atlantic Monthly*, April, 1925.

substitute for a wholesome, nourishing diet. Education in the use of time and of money for children, youth and adults is of great religious significance. Cases will be given of both in the next chapter.

The world is now a neighbourhood, and one who really is alive today is a world citizen in a way not possible before. "The parliament of man" envisioned by Tennyson is in a sense a reality with the nations building up a code of international law and submitting their disputes to the World Court instead of rushing to war. The term "law abiding citizen" is a term of commendation; it is likely it will soon be as complimentary of nations as of individuals. The concerns of the League of Nations are such as these: "Franco-Italian Naval Accord" (seeming to remove one of the worst danger points in the world); "Budgetary Limitation and New Disarmament Proposals" (seeking to limit not only arms but money spent on armies and navies); "Concerted Economic Action" in reference to "Economic Depressions" and the unprecedented problems in "Agriculture;" How to help "Liberia" in its many problems; to simplify and improve the "Laws on Cheques" and prevent "Counterfeiting Currency;" The promotion of "Rural Hygiene;" and the care of the "Refugee."[12] A later issue reports these important matters: The trouble in the Far East; minorities; cases before the Council; abolition of slavery in Liberia; barriers to trade; financial first aid to nations; transit; unemployment; and the cost of living.[13] Other things to which the nations are unitedly

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[12] All of the words in quotations are among the matters reported in a single issue of *The League of Nations Review*, that of April 1, 1931.

[13] *Ibid.*, February, 1932.

giving great attention are the traffic in opium and similar drugs, the white slave trade, disease and destitution in any area, helping other nations financially; the prevention of war, the increase of international peace and good-will. All of these matters pertain directly to the Kingdom of God and suggest multitudes of studies for the Church, growing out of the very life of today.

If this principle of creative teaching is followed, the program for the country and for the city will differ and teaching texts written for the West, translating them into some foreign language and teaching the nationals this material, will be impossible. This latter is still being done, travesty that it is on education. It should also be less easy to keep apart information about a field and the educational program. Too often it happens that leaders who perhaps pride themselves on their sociological studies and surveys of a community do not let these studies modify their educational work! [14] It should also be clear that what is here presented is very different from what has sometimes been proposed as the life situation approach. A typical life situation of a nine-year-old boy last year may be as remote from a child of the same age in the same place this year as an experience recorded in ancient history. Besides, what is a "typical" life situation? It should be sufficiently revealed, however, by the many cases given that instead of ruling out the experience of the past, this type of teaching leads to its more vital and extensive use.

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[14] For examples of church programs growing out of the environment and of failure at this point, see Myers, A. J. Wm., and Sundt, E. E., *The Country Church As It Is,* Revell, New York, 1930.

In former days many would say the Church has nothing to do with social, economic, health, and international and similar questions; that its work is to preach the Gospel. But few take that attitude today. It is, however, interesting in this connection to quote that great Japanese saint, Kagawa, who is literally giving his life to teach the Gospel.

"Summarizing his program, Mr. Kagawa based it on Jesus' first sermon (Luke 4:18, 19), saying:

"'In the sense in which Jesus Christ used the word, the "Gospel" means "*emancipation*." . . . His Gospel of emancipation meant five things:

"'1. Economic Emancipation ("preaching to the poor").

"'2. Psychological Emancipation ("healing the broken-hearted").

"'3. Social Emancipation ("preaching deliverance to captives").

"'4. Physical Emancipation ("recovery of sight to the blind").

"'5. Political Emancipation ("setting at liberty them that are bruised").'"[15]

Some of these world-needs have been referred to in Chapter III. It is impossible to escape the world-wide implications of the Master's teaching.

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[15] Reported in the *Federal Council Bulletin*, June, 1931, p. 4.

## VI

## TEACHING IS AN ON-GOING PROCESS

CREATIVE teaching finds its first impulse in some present interest, problem or need, felt or aroused; it is therefore native to the soil, grows out of the ground (Chapter V) and is designed to help this particular congregation or group to live its life, individually and collectively, in the spirit of Jesus. Therefore if two classes of the same age should undertake an identical enterprise as, for example, " The Development of the Idea of God," or "A Study of the Life of Jesus," one being a class of Chinese in China and the other of native whites in the United States, the materials used and the whole expression of results would probably be as different as China is from the United States. " Would not the facts be the same in both cases? " But take two artists' treatment of a single subject, say the Lord's Supper. The facts are the same and pigments, brushes, canvas are the same, yet how different the expression. If art is copying or imitating, then both pictures would probably be almost exact reproductions of some master.

Several very important points are included in this conception of an on-going process which will be considered. The phrase is intended to indicate a growing, unfolding, expanding process because of some inner life which is expressing itself. It is a process to a definite end or objective towards which it ever strains. In the process, materials of many kinds are gathered, sifted,

used or discarded. The life expresses itself in the very process of growing and not in some artificial, external way. The process is continuous until completed, and when completed life and vitality are so strengthened that they are ready to burst out again in new directions or in a further stage of development.

Perhaps it will help thinking to present the negative side. Creative teaching is not a series of disconnected sessions where abstract lessons or ideas are imparted to a group of uninterested pupils who have little motive for carrying through the course and who have no sense of having achieved something they wanted to complete when it is done. Further, it is not a process of imparting followed by hand work or busy work to give expression to what has been learned. That is missing entirely the creative idea. It is not following a strictly outlined and delimited course according to plans made for classes. It may be full of unforeseen and unexpected turns and discoveries; and also revelations and self-discoveries of pupils. This sort of teaching does not come to a dead end when the course is finished, but rather to the attitude, " There are so many interesting things to do, what will we begin now? " Each of these contrasts implies a great difference of educational theory or philosophy. Much Sunday school teaching and most public and high school teaching exemplifies what is stated in this paragraph to be *un*desirable. The ideas in the preceding paragraphs are embodied in the better progressive church and public schools.

A few concrete cases will be given, each embodying some of the characteristics suggested. Then some of the main issues will be further discussed.

1. "A class of three high school girls in the country, bored

and disinterested; a new teacher, trained and enthusiastic; free choice as to what they shall undertake—this is the setting. Discussing programmes, deciding to make a book about China, its chapters, illustrations, format, binding, registers growing interest. 'Just think, what we decide on is done!' is voiced. Five graduate into the class, which grows to sixteen with almost perfect attendance. Books are searched, pictures gathered, Chinese culture, art, vases studied and admired. The text prepared totals sixty typewritten pages and seventy pages of pictures and illustrations mounted. The high school bookbinding is seen in a new light; the book is bound in red silk with a title in Chinese characters. Chinese people are discovered, met, talked with as friends. An exhibit of Chinese art; a Chinese supper; a programme with a Chinese pageant in which the Ch'ien Lung Vase speaks, is given. The whole congregation is enlisted. The attendance is larger than at the much-advertised two hundredth anniversary. The book is presented to the congregation in an impressive ceremony. One hundred dollars is given to the missionary budget of the church. But the church never had a missionary budget! So it had to create one."[1]

In this case the pupils had composed the usual disinterested class. When the new teacher met them about the only suggestion they made was, they did not want to do anything like they had done in Sunday school before, and they could not make any preparation or give any time. The high school work, clubs and extras took all their time. The teacher aroused an interest in China. The girls individually drew up a table of contents. From these the class decided on the topics. The quest was on. They made so many

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[1] From my article previously referred to in *Religious Education*, June, 1929, pp. 536-7.

discoveries about the country and its people; consulted maps and books; collected pictures; invited Chinese to the class. As the book took form the idea of binding it beautifully suggested itself. Then they went to a Chinese student to letter it. The culture and art of China astonished the girls, who especially loved the porcelain vases, a good collection of which, they discovered, was in their own city museum. It was a thrilling idea when they dreamed of having a special entertainment. It grew into an exhibit of Chinese art. Collecting this was quite an undertaking. "Then why not a supper?" "And with Chinese food." "How could we prepare it?" "Get some Chinese students." Then the notion of giving the money to the congregation and the clever little thrust of rather compelling them to establish a missionary budget. Finally the idea of working out a pageant and of presenting the book to the church.

These are some of the characteristics of the class's work: the enterprise grew and unfolded, deepening in interest and possibilities. The pupils threw themselves into it, giving hours and whole evenings to the work. Libraries were used and the art museum. Vision was widened. Attitudes to China and the Chinese were changed. Life purposes and ideals were strengthened. The pupils expressed themselves as they went along in appropriate action—planning, collecting, studying, pasting, typing, making things, memorizing, acting, singing. They did not copy patterns. If something was to be made, they sought out directions and patterns as required.

As they studied China the question as to what Christianity has to contribute to that great country, with its age-old culture and highly developed morals and re-

ligion, seemed the natural concluding chapter in the book. But they felt that they themselves needed to make a more profound study of Jesus and his teaching, and this was one of the probable next things they would undertake. The whole study reveals an on-going, developing enterprise, full of thought and activity and full of so many enticing ventures that the problem was not to think up something to do, but which of the fascinating leads to follow. Of course there were many times when difficulties arose; there were many imperfections in the work. But the motive and drive was in their own hearts and the reward was the satisfaction of seeing the undertaking grow to completion and the actual influence on the church and community. The pupils' knowledge and vision were broadened and life's ideals and purposes strengthened.

Of course the teacher put more into the work than any one else. She always looked up many things in advance. She had interesting books and pictures. Her home became a rendezvous and she was often the confidant of members of the class.

2. A small group of Juniors meeting through the week became interested in finding out how people worshipped in times past. From interesting story-books they learned that in early days they thought God dwelt in trees and streams and on hills. They discovered accounts confirming this in the Old Testament. They read about Abraham and his people building rude altars. Then through Moses came the fuller knowledge of Jehovah. Solomon's Temple typifies the high point of official religion in early Israel. But the prophets lead on to higher ideals of God and of personal and social living. Then came the new teaching of Jesus.

The group did not seem to have any difficulty in grasping the ideas. It seemed as natural as the many other things they had learned about the past in school, as, for example, the development of means of travel; of houses; of arts and crafts. Often adults forget how much better children are prepared on these matters than they themselves were at that age. They drew pictures of trees and other objects of worship; made a model of the Temple, impersonated a prophet; and so on. Every step involved library work. For example, one child got her father to go to the library with her to get the facts about the Temple. In the process of construction a problem arose. "How will we find out about it?" "My father and I looked it up once, we can do it again!" the child asserted somewhat proudly. A teacher questioned whether one of the pillars was quite straight. The pupil quickly saw the defect and started taking it down, saying, unconsciously, "Come down here, Boaz!" It *was* the left pillar.[2] This simple incident, which caused considerable merriment, seemed to indicate that the child was having a real experience.

How could they gather up and conserve results and fuse them into a single story? They decided on a dramatization consisting of a series of tableaux, in which a good idea was given of the development of worship from primitive times to the present. These Juniors expressed a deep consciousness of the religious values at each stage. The prayer concluding the program, prepared by one of the children, gripped the hearts of the audience.

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[2] For the benefit of persons who are not teachers, who may read these words, the reference is quoted in full: "And he (Solomon) set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachim; and he set up the left pillar, and called the name thereof Boaz" (I Kings 7:21).

3. Here are excerpts from a teacher's report of her own class:

" The session developed into a lecture with no opportunity for discussion because I was very anxious to finish this discussion (!) of 'Serving God at Home' . . . It would have lost interest if continued any longer.

" They are usually very slow to respond. When I asked what they wanted to do for life work no one volunteered any information, or even when I asked them individually, until the last girl finally said she used to want to be a nurse, but she didn't now. Then Jane said she used to want to be a music teacher, but now she wasn't sure. . . . They are very irregular in attendance and usually nearly all are late.

" I am afraid that their church school work will not hold over to make much impression on their week-day life. . . .

" Should I be doing 'creative work?' "

Again she reports:

" I wish these youngsters had a little more—what shall I call it—pep? vigour? initiative? enthusiasm? It isn't that they really lack interest. They just accept anything I say or any member of the class says. They are so quiet, they hardly seem natural; but I'm sure they are not afraid of me."

Most teachers probably recognize this state of affairs. This was an able teacher; but she felt that the class had not been vitalized. Good average work was done for months, the class dull and unresponsive. Finally, quoting again:

"At last something has happened!

" We saw the play as planned. Then we returned to our class to discuss possible things we might do to help someone. I got these suggestions: Help (specified) family, including the children; do things for a classmate who is sick with

scarlet fever; send things to a (named) missionary; do things for deaf and dumb children; make dolls; send letters to shut-ins. They arranged to send a letter each day to Pearl; to make a Japanese dish garden; to send a few little gifts nicely wrapped up to a friend going on a voyage, one to be opened each day. When scrap-books were mentioned, Mary said, 'I wish you could see the ones my mother and her little folk are making. Shall I get them?' Of course I said, 'Yes.' . . .

"It was reported that the superintendent wanted one class to prepare a worship service. . . . They pounced upon it. . . . Probably the play by girls of their own age influenced them. They said, 'Can we not meet through the week?' . . . They agreed to meet Monday evening."

They decided to select scenes from the life of Christ. These were finally chosen: The manger scene, in the temple, the carpenter shop, the baptism, cleansing the temple, the crucifixion. Here are some of the teacher's comments:

"Next we came to the cleansing of the temple, over which they became quite enthusiastic. They had good ideas for this tableau. In fact each one was quite emphatic in her idea as to where Christ should stand.

"I said, 'I wonder how we are going to end it. Shall we have the resurrection picture?' 'No,' they said, 'we've just had that' (referring to the play). 'But we can't leave him dead. That isn't the end of Christ's life,' they said. And then came a suggestion which changed our whole plan. One girl said, 'Perhaps we could show some of the things that are in the world because Jesus came.' I nearly gasped, and grasped at the idea. . . . One said, 'We will have to see about the stage and stage settings some time, too.'"

Then follows day after day the study of the scenes, costumes, characters, settings. The New Testament

became a living book, and other sources, such as Grant's *The People of Palestine,* Mathew's *A Life of Jesus,* and Bible dictionaries were studied. They needed to know more about costumes, so the special museum was visited and one discovered the church had some costumes. Alice had a large doll which would do in the manger scene. Pictures were sought.

"The class decided to meet at the library Monday afternoon to learn some more about the dress of this period and the country. . . . The girls read all we could find on oriental dress and costumes and examined pictures. They found some interesting pictures of the life of Christ, and Mary brought six madonna pictures with her. . . . We had a good time together and accomplished a lot. . . . The question of the Virgin Birth came up, and we examined what the different Gospels had to say. They couldn't see what difference it made, as the life was what counted. A natural birth made him seem nearer. . . . They compared the stories about the selected scenes in the Harmony. . . . We did all we planned to do, and the discussion was lively and interesting. . . . Had a good time with the girls. We did more than I hoped we could.

"I am wondering if this will work into a real worship service or if we can't hope to do that. . . .

"All the girls now come early. . . . They tried to get the books at the library. . . . They prepared stories on the incidents. . . . They made a list of twenty-two institutions, other than charities, that exist here because of Christianity.

"One mother, who visited the class, said, 'Does my daughter always monopolize the conversation! She hasn't wanted to come since she was nine. Now she likes it, but doesn't say much about what happens, so I thought I'd come and perhaps be able to help her more.'

"All but one were present on time, which was fine for such a wet morning. We discussed the events of passion week."

Finally the service was prepared, and it was one of the most impressive worship services the teacher ever attended.

Again let it be said that this is not cited—any more than the other cases—as a perfect example. It is far from that in the eyes of this teacher, but a few things are obvious. The class was vitalized. No longer are they merely politely passive. They are full of suggestions and stand by them, when they seem better than others, even than the teacher's. They work. They themselves suggest meeting through the week. When every afternoon was full they met in the evening. They searched the Bible and many books, and also learned a lot about Palestine. They did lovely things for others, their own suggestions and their own work. They saw something of the relationship between Jesus' life and work and their own day. They wanted to bring in the Kingdom in their city. Facing real conditions in the light of God's will they had a real experience of worship. The drive was in the enterprise itself. Attendance, punctuality, interest and work improved. But the whole emotional attitude changed. The class became creative.

Compare another class in one of the best city schools:

"The children pasted on stamps to mark their attendance. They were warned to put them on straight. Their chief interest seemed to be to get them on right side up. It was intended to promote attendance, but no reference was made to those absent. . . . Then the teacher opened her quarterly and read the story. . . . No group purposes were evident.

"Then came the tickets for the Christmas party, and there was no holding the class together for the last five minutes. The children seem to be interested in Sunday

school to a large extent because of the parties and gifts that are *given to them.*"

In another school of which its officers are proud, the Superintendent of the Junior Department, on the Sunday before Children's Day, spoke impressively in this wise:

" School begins on the second Sunday in September. Every day you are here each one will receive a little card like this. When you get (so many) of these you exchange them for this, and all who have perfect attendance for the year will get a gold ———." And so on.

The contrast between these two and the former cases tells its own story.

Now to consider again the question of expression. " No impression without expression " was often interpreted in this way: The teacher imparts some wisdom to the class; makes an impression on them. Then he is supposed to let them express these ideas, perhaps by tracing or colouring pictures. In a school where almost these exact words were used the visitor said, " Wouldn't it be interesting to ask them to express their ideas in their own way? " But the remark only drew the lightning: " I have no use for soft pedagogy! "

Much " hand work " in Sunday Schools was mere busy work. Often children were encouraged or allowed just to scratch over paper with coloured crayon—a most undesirable habit to carry out when using books and pictures in the home.

Yet others seem to think that it is fine education if pupils are talking and " doing something " every minute; it is self-expression, whether they have anything to express or not.

All of these are obviously but mizzen fruit of an educational principle improperly understood. A better interpretation has been exhibited in many of the cases already given. Teacher and pupils purpose together, explore, study, produce. Learning comes through reading, thinking, planning, suggesting, acting, doing. The learning and doing are parts of the one process, the one experience. It is not merely doing to learn this thing, though that is included. But in the exploring and purposing and achieving comes a larger, richer, more formative experience. It is this which is particularly effective in character development. For example, the class that did such excellent work on China were not first impressed with something which they then expressed in hand-work. They did not do "busy work," though they were very active. Neither did they do something in order to learn something else. But in that enterprise which grew in meaning and extent every week they discovered new ideas and developed new attitudes, learned new facts and reached important convictions.

Dewey says, "An idealism of action that is devoted to creation of a future, instead of staking itself upon propositions about the past, is invincible."[3] This is surely in keeping with the teaching of Jesus, who set before his disciples not creeds to be learned, but a world to be turned upside down and a new world, the Kingdom of God, wrought out in daily living.

This is the spirit of all pioneers. Sir James Barrie, in his rectorial address at St. Andrew's University, entitled "Courage,"[4] (p. 16), said:

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[3] *The Quest for Certainty* (Gifford Lectures), Minton Balch, New York, 1929, pp. 304-5.

[4] Charles Scribner's Sons, New York.

"Do not stand aloof, despising, disbelieving, but come in and help—insist on coming in and helping. . . . There are glorious years lying ahead of you, if you choose to make them glorious. God's in His heaven still. So forward, brave hearts. To what adventures I cannot tell, but I know that your God is watching to see whether you are adventurous." [What are you to do?] "Very little, I warn you, if you are merely thinking of yourselves; much, if what is at the marrow of your thoughts is a future that even you can scarcely hope to see."

This spirit, as it has been put into the vernacular, is

"Hats off to the past—
Coats off to the future!"

Attempts to improve are not always welcomed. The following, purporting to be from the school board records of an Ohio town, dated 1828, does not sound so out of date. A group wanted the schoolroom for a debate as to whether railroads were practical or not, and the board's decision was as follows:

"You are welcome to use the schoolroom to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelities. There is nothing in the Word of God about the telegraph, and if God has designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

The burning need for creative enterprises venturing for a better world is urged by Professor H. H. Horne, who here paints the negative side:

"The lump is becoming leavened, but it is yet far from being leavened. Among its unleavened sections are these

following: our crime wave, which is much more nearly 'a permanent wave.' Our gangsters. Our preventable accidents—some eighteen thousand from autos alone last year, equal the fatalities of a constant war. Our failure to enforce the Eighteenth Amendment. . . . Our dominating rule of gold in business instead of the Golden Rule, with a few notable exceptions. . . . Our prodigal expenditures for jewellery and chewing gum. Our demoralized and demoralizing stage and screen, barring a few good plays and pictures. . . . Our continuing race prejudice now socially organized against the Negro and the Jew. Our religious intolerance of faiths different from our own, as though Jesus had never said, 'Forbid him not.' Our full-sized and tabloid sensational journalism, catering to the tastes it has helped to deprave, our pornographic 'art magazines' and our vile popular fiction. . . . Our industrial warfare between capital and labour. . . . Our unhygienic living conditions largely responsible for three million daily sick in America. Our unspiritualized science, reducing man to the level of a machine. Our disintegrating home life. . . . No, the lump is far from being leavened, but it will be, since man is improvable and Christian love is all powerful"[5] (p. 131).

Stated positively, there are so many things to do it is possible only to suggest a few. There are walls everywhere that ought not exist—walls of prejudice, caste, selfishness, distrust. Robert Frost writes in *Mending Wall:*

"Oh, just another kind of outdoor game.
One on a side. It comes to little more;
There, where it is, we do not need the wall at all;
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.

[5] *The Essentials of Leadership,* Cokesbury Press, 1931.

He only says: 'Good fences make good neighbours.'
Spring is the mischief in me, and I wonder
If I could put a notion in his head.
Before I built a wall I'd like to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't love a wall;
That wants it down."

There is the vision of a warless world. Arthur Henderson, the British statesman, said recently:

"I ask you as I would ask our nation and the world, to think of this thing as the greatest of the moral issues which our generation has to face. We are obliged to end the international chaos of the past, but we cannot make our new world order come to life unless we disarm."

Close co-operation among Protestant churches and the union of churches in many local places, in order that better work may be done, will call for courage and self-sacrifice in many communities.

Should the Western Church still help other lands? This simple statement from a missionary seems to answer:

"My field comprises 13 counties with some 2,000 villages and 1,500,000 people. Of these, 550 men are baptized Christians and 154 women, less than one in 2,000. . . . Farms are from two to three acres in size. Eighty-five per cent of the people are farmers. They grow their food, fuel and clothing. The average family income is the equivalent of from seventeen to eighty dollars a year. The death rate is high. It is estimated that one-third of all babies die before they are a month old. It is no use to find a name for a baby until it is at least a month old. There is one hospital with

fifty beds for this whole area. Not ten in a hundred can read or write."

Can one envisage a world of happy children? Cairo alone is said to have fifty thousand "street children" —abandoned by their parents to grow up like animals in the slums.

A missionary in Syria writes:

"We opened a vacation school and the forty Protestant children came the first day, and about thirty-five Gregorian children. The next day the entire Gregorian child community came, but we were only able to take twenty-five of them. If we had space, teachers and supplies we could have had a new school of over a hundred."

And there are hundreds of places like that at home and abroad.

In individual life there are still worlds to be conquered. "It takes fine courage to hold high banners against the storm." Jesus set before his followers the highest ideals both for personal life and for the world. It is on that creative venture the teacher of religion embarks and seeks to lead and inspire his pupils. Arthur Hugh Clough catches this spirit:

"Where lies the land to which the ship would go?
Far, far ahead is all her seamen know.
And where the land she travels from? Away,
Far, far behind is all that they can say."

It has been emphasized and needs to be emphasized again that creative teaching may take much time. One of the difficulties in religious education has been that each Sunday some "lesson" was taken up and scarcely any reference was made to it because the next Sunday

the class had to take up something else. But in creative education a unit or enterprise is pursued until it is finished. It may take a week, a month, three months or longer. By that time the group has had time to grasp something of its real meaning; to see its bearing and relationships. It "gets into the blood." In this way it may be much more educative to the teacher even than to the pupils. If a group of young people study world religions for three months and the teacher keeps ahead of them, he should find it one of the most profitable courses he himself could take. If a teacher works with primaries or juniors and builds an international house of dolls, working out the human values and getting details accurately, it is the equivalent of a course in international relations to the teacher as well as to the pupils. A senior class meeting for a month or two as a Disarmament Conference, World Court or League of Nations, making careful preparation and getting to understand different points of view, the complexity of the situation, the magnitude of the issues involved and the world needs have not only had their minds broadened and their sympathies deepened, but also should have a new sense of the mighty purposes of God for humanity.

In creative teaching, time is a servant, not a master. The aim is not how much material can be covered in a given time, but how thoroughly these persons may be imbued with the spirit of God and how concerned and effective in ministering to human welfare.[6]

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[6] The ideas developed in these chapters are exemplified in the following books, in addition to others mentioned in the text: Danielson, Frances W., and Perkins, Janette E., *Teaching Without Textbooks*, Pilgrim Press, New York, 1930, 239 pp.; Dimock, Hedley S., and Hendry, Charles E., *Camping and Character*, Association Press, New York; Fahs, Mrs. S. B., and Sweet, Mrs.

Often churches and other institutions want quick and showy returns. Creative education is not good at that sort of thing. It believes the Kingdom does not come "with observation," with beating of drums and advertising. Rewards for attendance and for memorizing verses; the putting on of various exercises somewhat approaching "stunts;" special programmes of saying pieces and singing catchy songs; the wearing of uniforms and doing somewhat spectacular things, gaining all sorts of merit badges, are much better calculated to get that kind of result. Religious education through creative teaching aims at developing a continuously growing person with enriching experiences, adjusted socially and influencing his group and society, integrated through a dominant purpose, to do God's will in the wise promotion of human welfare.

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H. F., *Exploring Religion with Eight-Year-Olds,* Holt, New York, 1930; Lewis, Mary H., *An Adventure with Children,* Macmillan, New York, 1928; Lieberman, John A., *Creative Camping,* Association Press, New York, 1931; Rugg, Harold O., and Shumaker, Ann, *The Child-Centered School,* World Book Co., Yonkers-on-Hudson, 1928; Stott, Leila, *Adventuring with Twelve-Year-Olds,* Greenberg, New York, 1927.

## VII

# FREEDOM IMPLIES SELF-DISCIPLINE AND RESPONSIBILITY

A GREAT deal is said these days about freedom in education, which is one of the triumphs of modern times. People in general have some idea of the struggle for political freedom, and every country has its national heroes. But comparatively few have as clear a picture of the long struggle for freedom in education. It is much more significant though not so spectacular. Going back only to mediæval times, the universities were strongholds of political and intellectual liberty. Among the champions of freedom in education must be enrolled Rousseau, Pestalozzi, Froebel and many others whose names, if not emblazoned on national rolls of honour are in the Book of the Larger Life.

It is not so many years since pupils in high school and in college followed a prescribed course without any electives and were supposed to accept unquestioned, and return almost word for word at examinations, the lectures of teachers. It was a long struggle before any schools (except the kindergarten) gave up fixed and rigid seating and did not look with disfavour upon any pupil who dared to speak to another during class hours.[1] It is difficult to trace the development of the

[1] This has been strikingly confirmed by a study of *Children's Behaviour and Teachers' Attitudes,* by E. K. Wickham (New

New or Free, or Active, or Progressive schools, for they seem to have sprung up spontaneously in almost all countries. Lists of them may be obtained from the International Bureau of Education at Geneva,[2] and a whole series of books of "New Schools" in different countries is being published.[3] Doubtless, many mistakes have been made and are being made, but a leaven is working which seems destined to influence the whole of education. Religious educators should not fail to keep in close personal touch with this movement[4] and to observe it in actual practice as far as possible. Some remarkable work is being done in small, one-teacher country schools and in elementary grades in large schools. Very great changes in the direction of progressive education are taking place in universities and in an occasional professional school.

Now it is not generally recognized but is nevertheless a fact that the church school has long been a place where there existed great freedom of spirit in the classroom and an intimate cameraderie between pupils and teachers. That cameraderie is one of the most valuable assets in the development of character. It has characterized the church school for many years, and is one of its striking assets.

Of course many adults, brought up in the older type of school with its lecture-textbook program, set

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York, The Commonwealth Fund, 1932), in which teachers invariably listed whispering and inattention as the most frequent behaviour problems.

[2] 44 Rue dea Maraîchers.

[3] John Day, New York.

[4] The magazines especially devoted to this cause are: *Progressive Education,* 10 Jackson Place, Washington, D. C.; *The New Era* (published in three languages), 11 Tavistock Sq., London, W. C. 1, England; *Religious Education,* 50 East Van Buren St., Chicago, Illinois.

rules, military type of discipline and uninspired drill, criticize "this freedom," as is to be expected. Like most movements, it has also suffered greatly from its friends. Some, over-enthusiastic, have interpreted "freedom" as if it meant "license." The mere absence of laws, rules and order is not progressive education; it is but chaos.

Many imagine that children especially have a great time when there is complete disorder. Observation and study of any group will show that this is not so. An example has already been given in the ball game (p. 86 ff.). Left to themselves, they enforce their own rules and codes. The gang is by no means lawless.

It should be emphatically declared, then, that creative teaching does not believe in disorder and chaos. But neither does it believe that the stillness of the graveyard or the discipline of the army or penitentiary is in any sense the ideal. Stillness, quietness, obedience, are not the ends to be sought. It is rather purpose, socially helpful purpose, carried on because of interest and meaning and expressed in appropriate action, whether of thought, word or deed. The concrete picture which best embodies it is perhaps the happy, co-operative family. There is life, vitality, conversation, fun, as each carries out with gladness the appropriate parts of the work which is all fused in the one common purpose of contributing to the welfare of the whole. There may be *noise*—talking, laughing, making things, hammering; there may be what looks like disorder to one happening in—furniture out of place, rugs rolled up, carpenters' tools about, kitchen utensils strewn over kitchen and pantry; but it is not disorder, but interested, purposeful activity (including thought and feeling) towards a social goal. So, occa-

sional visitors to a progressive school may think a similar situation there is only noise and confusion, when it is really a high type of educational procedure.

Creative teaching recognizes, then, that freedom is never synonymous with the absence of control. But it sets up as the goal the *diminution of external control and coercion* to the lowest point and the *increase of self-control* to the highest possible extent. Control there must always be. A country is considered free when it is not under the domination of another; it will not remain free long if it does not govern itself. But there is all the difference in the world between the two. The difference between freedom and coercion in the class is equally great, though not seen so clearly or dramatically.

Freedom (in creative teaching) implies responsibility. If two young people are free to set up their own home they will know the corresponding responsibilities right well before many weeks pass. A group out camping for a week find that even the freedom of the wilds implies responsibility and co-operation. Water, food, wood, have to be got, some sort of housekeeping done, meals prepared, and many other things attended to. In creative teaching freedom is associated with self-control, responsibility and co-operation in purposive activity for an end to which the group has freely committed itself.

Perhaps most parents and church school teachers agree with these sentiments and think they live up to them. But freedom is denied in hundreds of ways by leaders who would be astonished if told they were doing it. For example, here is the report of an Intermediate class in an exceptionally good city church:

"The teacher seemed rather tired and nervous, but she had a friendly attitude to her group. She made all the suggestions. She supplied each girl with a loose-leaf notebook. . . . She did not ask them for one suggestion. . . . Contribution cards were then distributed and the girls were encouraged to give half for local expenses and half for missions. This was not linked up with any further understanding of the actual needs or objects to which they were contributing.

"The lesson was about breaking down circles. A few fact questions were asked and a few illustrations about snobbishness and selfishness given from the quarterly. The Scripture passage was then read, verse by verse, with running commentary made thereon by the teacher. But there was no getting down to grips with the actual problems arising along this line in their own everyday lives. None of the group asked any question spontaneously. They were quite docile and contented. . . . In this whole session there was no evidence of pupil's responsibility or choice or questioning or initiative."

The above is probably a fair average sample of religious teaching in the better grade of churches. What is there here to inspire and thrill with the glow of Christian love? No great coercion was used, but nothing was done to stimulate thought and emotion, purpose and action. The very inertness and drabness deadens rather than stimulates the activity of the creative spirit.

The following, by contrast, is somewhat revealing:

"A class of children about ten years of age decided to prepare a pageant on the life of Christ. They found that the story was contained in four tiny books called Gospels. One happened to be reading the King James Version and another the Revised. They noticed that the same verses in two Gos-

pels were not identical. They examined other versions and in that class Weymouth and Moffatt were also found. As they tried to select episodes they discovered that the various accounts differed widely. For example, one seemed to say that Jesus had no earthly father, while the whole argument of another was built on the assumption that Joseph was his father. They also observed differences of opinion as to where Jesus was born and lived and that the reasons given did not always agree with one another. The teacher, far from shutting out facts for fear of the ark, stimulated the children to get different points of view. His aim was to have them get all the available light on each question and through intelligent sifting and weighing come to their own conclusions. There is a vast difference between the two contrasted methods in philosophy as well as in technique.

" The children discovered, further, that there was an original Greek text, and they had a Greek New Testament in class to see and handle. It is interesting that it did not trouble them to find that translators rendered the same Greek passage differently into English. They gave examples to show how easy, indeed inevitable, this was in the simple language studies they had in school. They also felt that it was perfectly natural that two persons describing the same event should express it in very different words. Such education will not likely produce blind partisans, but it should help to develop intelligence and skill in weighing evidence, and strength to stand for convictions.

"As a result of the study, the pupils gathered together what seemed to them to be the most significant episodes. This meant quite thorough comparing, sifting and arranging. They found that all of these revealed lovely things in his life. They gained a deep impression of the beauty of that life and interpreted their impressions through the pageant so that the audience felt it. This sense of the beauty and significance of Christ, arrived at through a critical study of the records, and the interpretation of the same in word, action

and feeling because of their love for him, seems to have influenced character more than any amount of information imparted to them could possibly have done." [5]

Here, then, is discovery; the stimulus of different points of view; weighing evidence; construction of a production; invention of properties, scenery and costume; creation of scenes; the interpretation of meaning through word and action; the thrill of doing something worth while; and all glowing with emotion of endeavour and achievement in the cause of Christ.

A story in the Old Testament relates how David brought back the ark. When it was being taken on to the threshing-floor of Chidon, the oxen stumbled and Uzza put out his hand to steady the ark. It seems to give a terrible misinterpretation of God the Father. It was a perfectly natural thing for Uzza or any interested person who cared greatly, to steady the ark. In a somewhat analogous way most parents and teachers of religion are apt to act in teaching religion. They are afraid to let truth stand on its own feet, which is a serious mistake. Perhaps this will be more clearly seen when related of another church.

The following quotation is from a recent volume, claiming to be scientific and intended as a textbook on sociology for college students. In a section entitled "Evolution and Christian Doctrine," it says:

"How does the evolutionary theory of the human body, as just explained, square with Catholic teaching? The answer to this question is that there is nothing in official or corporate Catholic teaching which condemns the view that God formed the body of the first man out of organized mat-

[5] From my article in *The Bulletin of the Hartford Seminary Foundation,* December, 1930–January, 1931.

ter, such as one of the anthropoid apes. But it is to be emphasized that Catholic teaching insists that mankind has descended from a single pair, and that consequently the human race possesses essential unity. This position is dictated by the Catholic doctrines of Original Sin and the Redemption.

"These doctrines teach that original sin is contracted by every child by virtue of his descent from the first man, and that all the descendants of the first man are redeemed by the death of Jesus Christ. It is clear that these doctrines assume the essential oneness of the human family. So long, therefore, as the scientist admits descent from a single pair, he finds nothing in Catholic teaching to prevent him from holding any theory he chooses regarding the bodily evolution of man."[6]

Note in the above that "Christian Doctrine" is Roman Catholic doctrine. The college students are here taught that the position they *may* take in science is "*dictated* by the Catholic doctrines." They are also told that since the Church teaching is thus and so, they may hold certain theories about the origin of man. Here truth, facts, are to be shaped by the requirements of doctrine. If facts convinced one that the race descended from several pairs, he could not believe it, because Catholic doctrine dictates what he shall believe.

Continuing to speak of the length of time the human race has been on earth, the author attempts to show that the estimate of thirty thousand years is not unsupported by evidence, and adds:

"It should be repeated that these conclusions are not a

[6] Haas, Francis J., *Man and Society—An Introduction to Sociology*, The Century Catholic College Texts, Century, N. Y., 1930, p. 9.

source of embarrassment to the believer in the Bible. It is true that certain of the older translators have ascribed definite dates to some of the great events of the old Testament, but these dates have not been approved officially by the Church."

Therefore, since not officially approved, different dates may be accepted! But these are matters of fact. What possible influence can official approval have on facts? If the battle of Waterloo was fought two hundred and so many years ago, if the distance from New York to London is found to be so many miles, feet and inches, how can any official approval or disapproval affect these facts? The author quoted makes truth dependent on "doctrine," while truth demands that doctrines embody truth. For fear of truth upsetting doctrine, students are warned "Hands Off," on pain of spiritual death.

Now many teachers of religion, unconsciously perhaps, tend to do the same sort of thing. If there is some belief they hold dear, as, for example, a certain conception of the future life, they are afraid to let the pupils dig out the records for themselves, weigh authorities, and come to their own conclusions. They are strongly inclined to steady the ark.

But it may be asked, "Should not the teacher let his own position be known and exert all his influence for what he believes to be right?" This prompts another question, "Does the teacher know all the truth, or is he, too, a seeker?" The writer quoted above seems to hold that his church knows the truth, even concerning facts of science, and is its custodian. Protestant churches hold that God is continually revealing Himself to all people and in many ways. The teacher of

religion is also a learner. He is not anxious to teach what he believes, so much as he is anxious to discover and teach what is true. Does he know everything about the future life? Could he not learn a little more? Then why not enter enthusiastically with the class into a fuller study of this momentous question? It may take months, but time is of little account. Because he is a seeker and handles facts or evidence with the same reverence that a devotee handles sacred things, that a true scientist handles facts, his fairness and his objective treatment will gain the confidence and respect of his class and his judgment will have enormous weight.

On this point the teacher of religion breaks sharply with the propagandist, the promoter, the high-pressure salesman, the special pleader, and all such. The essential thing about the propagandist, whether political, social, industrial or religious—and religious zeal often expresses itself in this way—is to get a case accepted without facing all the facts; to make up the other fellow's mind for him. One side is presented, certain aspects are stressed and particular care is taken not to let other points be considered. The promoter, high-pressure salesman, the special pleader all use the same method in order "to put across" something. In this sense the teacher of religion *never aims to put anything across*. Evangelists, missionary and financial propagandists, forgetting this elemental principle, have carried their point often with disastrous consequences.

Galileo, with his poor telescope, discovered that the sun moved. This was considered to be in opposition to the teaching of the Bible, and the Inquisition forced him to recant. Here again doctrine or belief was held supreme. The method of science is to discover the facts. Does it move or not? What any one believes

or does not believe does not matter. What is the truth? In this respect the method of science and the method of religion are the same. The Inquisition gained a victory, but it was an empty triumph. The truth alone must ultimately prevail.

Is Christianity better than Buddhism? Is there anything wrong about drinking alcoholic liquors? Is the Church a help or hindrance? What does Jesus actually teach about the future life? Why should one live "a good life"? What is a good life? What is the good of prayer? What does the Bible teach about war? What is the religion of little children; of Juniors? How teach religion in the home? These are a few of the questions raised in classes of various ages. Each one presents a chance for free investigation. The result of such a procedure brings a sense of conviction quite different from the result when one is put down with an authoritative answer from some external authority.

One of the errors of "authoritative" teaching is the supposition that because pupils are silent they are convinced. The amount of mental reservation in the pews and in classes, even of children, and the positive disbelief of much that is there presented would probably astonish many ministers and teachers. "Why don't ministers teach what they believe!" young people indignantly ask when they discover that some of the things they cannot accept are not believed either by ministers and professors in theological colleges. The teacher of religion must be sincere and honest and ought to lead his pupils to be sincere and honest in their religious thinking. This can only be lived up to by facing facts and by consciously developing the ability to think and to form independent judgments.

There *is* danger in this procedure. Pupils may de-

cide contrary to the opinion of the teacher, and may, for example, consciously conclude that it is unwise to attempt to live today in the spirit of Jesus. It is precisely the danger that freedom always involves. The autocrats say, "If the people are given their liberty they will ruin the country." They may: but they prefer that to prosperity without liberty. Whenever young people set up for themselves they may make all sorts of blunders. This seems to be the sort of problem the Creator faced when He made man. If the choice is between a perfect automaton or our present state of freedom, even if we are a long way from perfection, there is no hesitation as to which man would choose. It was the problem Jesus faced. Could he trust his followers to interpret his Gospel? For his faith in mankind he was willing to die.

Besides, whether we will or no, pupils do and must act, sooner or later, on their own volition. Is it not most obvious that they should be trained in initiative and judgment from the beginning? A woman was so careful of her dog she always carried him across streets and among traffic. It was almost inevitable that such a dog would be killed by an automobile. He could not take care of himself. So the woman had a succession of heart-breaks and a succession of dogs. But she never learned.

One of the crucial tests today is the use of leisure (see p. 103). Obviously the whole attitude to life is involved in it. A class of Juniors (ages nine to eleven) in a city mission were movie fans. They went almost every day, and to the cheapest theatre. They had money for that, even if the families did not seem to have enough for bread. Every Sunday the young man teacher was worried because they talked movie, telling

the thrilling stories with great gusto, instead of "attending to the lesson." Finally he realized that this was a life problem which religion should help, if it is of any use. But to face these realistic, "hard-boiled" urchins on their own ground and perhaps help them to attempt to change their everyday life was a different matter from getting them to listen to a Bible story! But he felt it was one of their great needs and that he should have courage to face it. Where could he get help? Has the Old or New Testament any light to shed on the leisure time of under-privileged boys in a modern city? The first thing was to prepare himself, and he sought to do this in the following among other ways: He talked it over with the professor of religious education with whom he was studying; he wrote the denominational headquarters and the International Council of Religious Education; he consulted the local Young Men's Christian Association and got considerable help from the Friendly Indians program; he got together all the books and articles that seemed helpful, selecting the two or three that he found useful; he got to know the boys' homes and in every way became as intimate and friendly as possible with the boys. A chance meeting with a crafts teacher in the school the boys attended was fortunate. In him he found an interested co-worker. He found he was driven to have a through the week meeting with the boys, and then and at every other turn he tried to get to know each one, and to discover his nature, interests and skill. He soon found that they were intensely human, perplexing, exasperating, generous, affectionate and lovable. For the first time he really came to know them as "kid brothers," and not as impersonal subjects for his superior religious instruction. (This latter is by no means

an uncommon attitude for church school teachers, as many recognize when quite frank with themselves.)

He found the boys had another interest in common—the radio. They decided to build one. A young business man, who was quite expert, offered to help. Materials had to be bought, time given, books, magazines and plans read.

A workman known in their circle was blinded, temporarily at least, by a premature dynamite explosion. Naturally it was a subject of prolonged discussion. The suggestion was made by one of the boys that he would enjoy a radio. "Why not make one for him?" someone asked. They were all enthusiasm, and started at once. But again the cost! These boys knew the value of every cent. They were all to come with plans next week. The teacher brought an offer from an interested party to give "dollar for dollar" towards the radio. After mature deliberation they resolved to proceed.

During this whole time, and it extended over several months, it is evident that the problem of leisure time and the use of money was solved, and it was attained not by coercion, preaching, or bribing, but by the voluntary, conscious choice of the group because of a real purpose!

Sometimes the teacher and class attended one of the poor movies. Here, if the play was not good, the boys felt ashamed because he was there. As a special treat they sometimes went to a good play. Comparisons were inevitable and taste and discrimination were stimulated.

During the radio making and all the reading, study, planning, thinking that went on the teacher discovered other tastes and interests, and always there was some

further enterprise to be undertaken. He saw his group grow not only in a better use of leisure and of money, but in the appreciation of all life. The Sunday sessions of the class, when they studied the life of Christ, were transformed. Now they were rather eager comrades. When it was decided to make a radio for a blinded man, and when they presented it and saw the surprise and tears of joy, is it surprising that they understood better not only the teaching of Jesus, but experienced with him the satisfaction of service.

In many homes children tease continually for money. "Give me a dime. I want some ice cream," is not an unusual plea heard by parents, both rich and poor. The bad features obtrude themselves: money is looked upon as something to be used for selfish pleasure; it is got by begging and wheedling; the value is not known by the child; parents are annoyed and children are forming bad habits. Here are plans parents have used in which teachers of religion and parents may find suggestions.

The first is a family with three little children. The income is very small. When the salary cheque was received, it was cashed and the whole family gathered around a table. What was needed for the next month was discussed. Milk, of course. An envelope was marked "Milk," and the money for it was put in there. This was done for all major items, each being considered in turn, the children suggesting and questioning with the others. Each child had an allowance of five cents a week, but candy was provided in the grocery bill. The child, in turn, set aside two cents of his five for church, and could spend the rest as he liked. (As they grew older the amount was increased.) Now if a child wanted extra money he was asked to see what

was left in the envelope marked "EXTRAS." If there was not enough to spare there, what could they do? Go without milk? Coal? That new suit? . . . Through this experiencing these children became interested to keep the budget within salary limits, to save from waste by destroying or losing things, to think of the needs of others; and actually to sacrifice for the good of others.

In another family the allowance was one dollar a week, the child to buy all her own clothes and meet all other incidental expenses. The father kept a book for her like a bank. She was encouraged to make, and stick to, a budget something like this: clothing, 40 cents; gifts, 10 cents; school, 15 cents; church, 10 cents; incidentals, 15 cents; savings, 10 cents. The right to spend her own money as she wished gave her a sense of independence and self-respect. She was very careful in choosing materials of clothing and other things and took excellent care of everything. But can children be trusted? She saved much more than ten percent, and on graduation from high school had a snug little sum to help her through college.

In these ways, too, teachers and parents find a fuller companionship and friendship. A mother in a lecture related this incident, the substance of which is given, though it is not reported verbatim:

"My daughter, aged thirteen, who was away at school, was coming to town to have me select a suit for her. I made a mental picture of a girlish blue suit I would like to see her wear. But when she arrived I discovered that she, too, had a suit already in mind. 'All the girls are wearing black suits with pin-stripes.' She had her arguments all ready to prove her point. My part in the selection was to be to listen, give in and pay the bill! I waived the debate, paid for the suit, telling her that since she was to wear it, the

responsibility of selecting it was naturally hers. I rose in her estimation. She was ready to talk to me as if I were *almost* an equal! We went to lunch as chums. I was glad I had saved my 'powder.' Later, when a really critical issue came up, my counsel was sought as a confidante."

Similarly sharing in responsibility in the home is of great value in character development. One of the problems in the city is to find chores, especially if people are employed to help in the house and outside. One city family has this sort of a plan: Each child has definite work, such as making his own bed and keeping the room tidy; setting and waiting on table; washing and putting away dishes. But these duties are assigned at regular family councils where the children make most of the decisions. The children may help each other or swap chores if they wish, but the one who accepted the task is held responsible. Sunday is a specially happy day, and the children plan the whole program for the afternoon and evening, and make and serve the supper. The children are encouraged to invite friends in. But being too socially inclined they made a new ruling: Each one might invite one guest a week to a meal on either of two days. That child was host and had to see the guest was properly looked after. The parents also had certain days for guests, and then they had the right to entertain without being interrupted and annoyed by the children. Co-operation, courtesy, thoughtfulness, were cultivated and the greatest champions of the rights of the parents were their staunch comrades and partners, the children.

But if in church school people are free to choose subjects and plan programmes, will they select important topics? The best way is to experiment. From a

list of suggested themes for an evening meeting a boy of fifteen selected, "Recruiting for Christ." "Oh, yes, a sissy!" The teacher reports: "He is a splendid fellow, a boy whom everyone admires for his dignity of bearing, record in football, basketball, and debating, his irreproachable character and friendliness towards all. His meeting was almost a service of worship throughout. There was such earnestness, repose, strength about the entire conduct of it. Participation was general and free, and some who did not speak seemed to be getting a great deal from the hour together and to be really thinking about something which seemed tremendously serious to them."

This large city church, which is committed to the educational method, invited a denominational evangelist to hold a few meetings before Easter. The pupils in the senior department had been brought up to choose and plan their own work and to come to their own decisions. The evangelist proved to be somewhat of the old type, and his first address was in the regular propaganda style. The seniors spoke to the minister and asked if they could be excused from attending the meetings; they didn't like that kind of meeting. A week or so later the minister asked the department how many were already communicant members or wished to unite at this time. About fifty were present, and every one raised his hand. Constructive teaching in home and church brings surest and largest results! [7]

In a study of religious leaders the class decided to set up a Hall of Fame. But by what standards were they to judge? They pointed out that they could easily set up standards for judging athletes. It took weeks

[7] Compare Myers, A. J. Wm., *Educational Evangelism,* National Sunday School Union, London, 1925.

to perfect their measure, but few groups of adults would have been so exacting. It was somewhat startling, revealing and stimulating to the leader to see how they disposed of some Old Testament worthies and also some great historical personages. Another class having no connection with the above, worked out what they considered were Jesus' ideals, and then sought everywhere for candidates. Madame Curie and Joan of Arc, for example, were considered. William Carey, Napoleon, and many humble people. These children gave little consideration to the national war heroes, a much better teaching of peace than learned lectures by teachers.

Freedom in education, then, implies responsibility and purpose. Authority there must be, but it should be the authority of self-control. Outside pressure is so great from family, school, society, the tyranny of styles and propaganda, the gang or set that the only way to better conditions is to build up children and youth to face facts, to form independent judgment and to act on their own initiative.

This sort of freedom, then, seeks to develop self-control. "He that ruleth his spirit is better than he that taketh a city." Children and youth are necessarily hedged about on every hand. It is exceedingly difficult for parents and teachers not to control their every moment. The least the Church can do is help them know that their soul is their own and, because this is the very genius of the Christian religion, to afford them wide opportunity to exercise this liberty.

Self-control based on an intelligent use of facts and guided by high ideals and deep religious convictions is the best safeguard education can provide. It must

never be overlooked that though one can flee his country and his friends, he cannot get away from himself. An eminent artist is reported to have said, "I like to think about my perfect independence, but I have found that wherever I go, I am still inside the same old skull, and that the same old obstinate angels and devils are cooped up there with me." The free mind trained by practice to think independently and "instructed unto the Kingdom of Heaven" is best able to control his inner thoughts and imagination. It is this sort of a person who is able to stand by his convictions in the crowd and, incidentally, to win their respect. With more training of this kind, fewer high school pupils and men and women among the social climbing class would fall such an easy prey to the cheap law-breaker and wet propagandist. It is against this influence of the world Carlyle protested when he said, "Babylon, with its deathening inanity, rages on to the dim innocuous and unheeded forever."

Most self-control is needed in relation to others. Homer considers this the supreme test, to

> "Bear unmoved the wrongs of base mankind,
> The last and hardest conquest of the mind."

The following incident (the source of which I have not been able to locate) tells its own story:

"Jenny Lind and Grisi were invited one night to sing before the Queen. At the time they were rivals for popular favour in London, and at the court concert, Jenny Lind, being the younger, sang first, not a little disturbed by the fierce, scornful looks darted at her by Grisi, who was bitterly jealous of the beautiful singer. Jenny Lind was on the point of breaking down when an inspiration came to her.

Asking the accompanist to rise, just as he was striking the final chords, she slipped into the vacant seat and let her fingers wander over the keys in a prelude, and then she sang a little prayer she used to love as a child back in the fatherland. She forgot the presence of royalty, and sang to friends—the dear home friends who loved her. The song was so thrilling and sweet and plaintive that, when it was ended, there was perfect silence, the audience seeming to sit spellbound. Jenny Lind lifted her eyes to look at the scornful face that had so troubled her, but saw quite another face, all tenderness, the bright, angry eyes grown soft with tears, and the next instant Grisi had crossed to Jenny's side, thrown her arms about her and kissed her, paying no attention to onlookers."

Along with this independence and self-control goes socialization by participation in a self-directing group. The family should be the finest training ground for this, and it often is. But an autocratic parent may make it the opposite. The best nursery schools are doing excellent work both in developing self-control and in socialization.[8] One without the other is decidedly incomplete.

In proper socialization there is co-operation and law observance. This is exemplified in every team game. Laws define what is permitted and what forbidden in a given situation. In games they are taken for granted and observed. To "play the game" includes this. To break the rules, to cheat, not to play fair, is the worst crime. So it is in all organized society. Children, even, left to themselves, establish rules and administer them rigidly. The progressive teacher

[8] See, for example, Johnson, Harriet, *Children in the Nursery School,* and MacCallum, Eva B., *The Nursery Class in the Church School.*

recognizes this inherent law. Pupils of any age are much happier when they have clearly defined laws, and customs that are just taken for granted, as for example these: When the class is over, wraps are put on and all go home. When one is reading or speaking, all others remain silent. One does not interfere with another's work. Such are conventions that apply through life. Classes and groups readily work out such simple principles for themselves and live up to them. A Junior class which was considered troublesome worked out its own code under these headings: Attitude to younger boys; to one another; to the leader; at home; in school. That was sufficiently comprehensive! The teacher found his function to be not that of prosecutor and policeman, but rather of seeking clemency. Through making their own laws, administering and amending them and having the essential principles held up and seen in their general application, pupils have the best chance of gaining that respect for law and constitutional action so essential to good government and so flagrantly flaunted by certain classes.

One is not fully free whose imagination is not free. Vital experience, stimulus to create and freedom for expression are three conditions of creative imagination. It is as absurd to force expression when one has not experienced as it is foolish to teach without stimulating the imagination to create. A great deal of fun is poked at the slogan "express yourself" when it relates to people who have nothing to express or worth expressing. The old-time religious teachers made a similar mistake in expecting children to express sorrow for sin, to forsake the world and to proclaim themselves miserable sinners, "full of wounds, and bruises, and putrefying sores"—a much-used phrase.

"When by spectators I am told
What beauty doth adorn me,
Or in a glass when I behold
How sweetly God did form me,
Hath God such comeliness displayed
And on me made to dwell,
'Tis pity such a pretty maid
As I should go to Hell." [9]

Through hymns like these children were expected to express themselves, and some about as remote are to be found in hymn-books used in many churches today. The creative teacher of religion seeks as zealously to avoid having pupils of any age "express" in words, artifacts or conduct "half-baked" ideas as to protect them from accepting as their own any formulary, such as the above verse, remote from their experience. Sincerity is the key-word in creation as it is in religion.

Freedom, then, implies seeking out facts and being trained in the use of facts, as already discussed. It implies vital experience expressed in worship (which will be treated in Chapter VIII). It implies also social experience. The poet Shelley, a very able thinker, said:

"A man to be greatly good must imagine intensely and comprehensively; he must put himself in the place of another, and of many others; the pains and pleasures of his species must become his own. A great instrument of moral good is the imagination."

The cases given on pages 125 ff. show how teachers and parents tried to help pupils actually taste and share the experiences of life. It is only by personal

[9] James Janeway's (1636-74) *A Looking Glass for Children—Being a Narrative of God's Gracious Dealings with Some of His Children.*

contact with human need that people will become human and share with the needy. It is this lack of human contact that makes some social work seem to be

> "Organized charity, scrimped and iced
> In the name of a cautious, statistical Christ."

Church history and the study of denominations is not usually considered suitable for early adolescents. But several classes of this age recently elected such study. They wanted to know what other churches believed and how they carried on their services. In every case—and they are entirely independent of each other—they visited Roman Catholic, Greek, Hebrew and various Protestant churches, usually talked with the clergyman and sometimes invited one of that congregation to meet with them when they discussed that church. In several cases, where the leadership was good, the class during the period consulted a relatively large number of sources, and compiled a very intelligent sketch of these churches and their beliefs and ideals. In practically every case reported they discovered that all sought a common goal and were doing their best in their own way to reach it, and, naturally, a broader sympathy and understanding were engendered. In one case where a Negro church was visited the group was thrilled by the singing and the apparent sincerity and intense feeling "as if they had something they believed."

It is also possible to enter into the experience of other peoples far removed in time and place. A group of Juniors, meeting through the week, had difficulty in finding any common interest. Finally they decided to pretend they were people living soon after Jesus died.

One was to be Luke. People were dying who knew the Master. Luke wanted to gather up all the facts about Jesus and his teaching and write these so they would be preserved for all time and for all people. Then it was necessary to select what seemed the cream from the Gospels. The whole was finally expressed through a pageant, and as Luke sought out people, asked them questions and heard here a story, there a saying, they not only experienced something of how the Gospels came to be, but also seemed to share some of the feelings of the early disciples.

Freedom in education does not mean license. Neither does it mean control imposed by the teacher or leader. The elements of control involved and already discussed may be summed up as follows:

(*a*) The purpose in view. If a class is vitally interested in accomplishing an end, that purpose disciplines. It is remarkable how intolerant such a group is of a member who interferes or delays the work. Purpose also tends to keep one or a group from digression, and especially from giving up until it is completed.

(*b*) The discipline of fact and of real things. If a pupil argues that chloroform was used as an anæsthetic in the thirteenth century, he comes up against encyclopædias and histories. If he tries to bend ordinary window glass with a hammer, he will be disciplined by the nature of glass. He may crowd handwriting, but on a typewriter only so many letters can possibly be put in a given space. Any one who attempts to write a sonnet or buy goods with little money, knows the discipline of hard fact. Such discipline raises no personal antagonism against the teacher.

(*c*) The chosen leaders. If a group is organized in any way it comes under the discipline of its own offi-

cers. Their sense of responsibility and their position enables them to guide the group.

(*d*) The rules of the game. It is quite right for any group working together to determine their own code or laws. In discussion they will hit on the rudiments of parliamentary procedure. In play or using tools they may decide on taking turns. One must not interfere with or prevent the work of others is an obvious regulation. When a group makes rules, they should be encouraged to live up to them or change them.

(*e*) Social and religious ideals. These operate always. Pupils are a part of society, and the social environment tends to control. Christian ideals clash with "pagan." In Christian family and school life certain things "are done" or "are not done." The world makes its ideals felt; the Church needs to do the same; and ideals are made effective by being practised.

(*f*) The teacher's influence. The conscientious teacher must be on guard lest his influence give too great weight to his words. But because he is the constituted leader, if he maintains the respect of the group he will have, inevitably, great influence on the self-control and purposive activity of the group. The more that personality is respected and the freer the group to act on its own responsibility, the greater is the natural, un-strained-for influence of the teacher.

Freedom, then, means not only being free, but feeling one is free. Not feeling free creates rebels. But feeling and being free implies responsibility, rules, laws, order. This means, certainly, self-control. It also implies, as does all true liberty, rules and laws made and remade as found necessary in practice. But these regulations are quite subsidiary. They are formed only

to promote the group enterprise which, itself, arising from some interest or need (Chapter V) is so important it must be carried through, and the group cannot tolerate anything that hinders their plans. Freedom of thought and imagination implies keeping true to facts and to the laws of thinking. So freedom of expression implies experience which is to be expressed in the strongest and most beautiful form. Freedom is creative, finally, only when it is used to promote what is beautiful, true and good—the welfare of man and the glory of God.

## VIII

## WORSHIP IS INEVITABLE IN CREATIVE TEACHING

IN true worship man is at his best. It is the moment of clearest insight, highest aspiration and most devout consecration. For that time at least the best in one is in the ascendant and reaches out to the Highest not only in longing but in willing to do His will. Through worship one sees more clearly what ought to be done and has greater strength and courage to do it.

These things are exemplified in the life of Jesus. It is necessary to recall but one or two instances. According to the simple Gospel story he spent a long time in meditation and prayer when deciding on the kind of life he was going to live. It was like the period of indecision and struggle many young people go through. Would he be a wonder-worker and appeal to the crowds; would he foment rebellion and appeal to force; would he give his life to teaching and shepherding his people? This struggle tested his innermost being. The picture given shows not only longing to do the right, but strength to come to a great decision and to carry that decision into action.

It is strange that in spite of this clear presentation in the forefront of the Gospels the world has tried and still tries to make Jesus a wonder-worker, and also to bring in the Kingdom by force. Sections of the Church

have made belief in miracles the passport to salvation, and branches of it have used war, and political and social force, to work its will.

In the Garden of Gethsemane Jesus faced the terrible issues before him. It seemed to be a struggle to know what was the right course to pursue. But when he had fought through there, he went forward apparently with clear vision and unfaltering step.

Christian worship includes these elements:

*a.* The sense or consciousness of God as a living presence.

*b.* Good-will to all people, including even enemies.

*c.* Aspiration to be one's best as seen now in the light of the eternal.

*d.* The will to be and to do the best. Worship strengthens the will. For that moment the good is seen to be alone worthy. It is a time of insight. In worship things assume their proper proportions. What seemed, in the rush of the world, in the stress of competition and heat of temper to be supreme, now sinks into comparative insignificance. The social conscience is quickened. If at the very altar one remembers that another has anything against him, he leaves his gift until he is reconciled.

1. Of course this idea of worship is based on a definite conception of God. He is the God revealed not merely in the teaching, but in the life of Jesus. He is spirit; He is love; He is Father. He desires the love of each child. He is carrying on His divine purpose, "working to this hour,"[1] to lead mankind to work out its individual, social, international life as the family or

[1] John 5:17, Moffatt's Translation.

Kingdom of God. The more one knows the intricacy, delicacy and difficulty of the problems involved, the more he sees this, not as an evangelistic program to be "put over" by high-tension emotionalism, but as a titanic struggle calling for all the resources of human nature in co-operation with God and requiring many centuries for its consummation.

If some ask, "How can one believe in the real presence of God in a world of science?" he may give the answer Alice Maynell is reported to have made in another connection. "Really, you have something much harder—belief in the real absence."

Too often God is used by parents and teachers to control or frighten children. Some preachers and evangelists use Him to scare their audiences. Needless to say, this is sacrilege. Under the guise of humorous verse, Captain Graham reveals some of the worst teaching of homes and the fears so engendered in childhood:

"Childhood! When grown-up folks averred
That ev'ry cross or selfish word
By Providence was overheard
In fashion quite uncanny.

"I grudged the needless pains he took
To enter in His Judgment Book
The fact that I was rude to cook
Or disobeyed my Nanny.

"(If I forgot my prayers, I *think*
He underlined it in red ink.)
'Twas then I learned that Powers Divine
Inflict a punishment condign
On wilful urchins who decline
To go to bed at seven;

"That he who spoils a brand new frock,
Who enters rooms, and doesn't knock,
Or dares to touch the nursery clock,
Can never go to Heaven.

"(I shudder still at what becomes
Of little boys who suck their thumbs.)"[2]

2. A second essential is to help pupils see the nobility of human life. Interest in others, love for people, is one of the richest of gifts. The teacher ought to help his pupils in this respect. We speak of the beauty of nature and dilate on the intelligence of some pet animal, but we often forget how much an ordinary human person surpasses both, not only in actuality but in potentiality. The possibilities of heroism, friendship, loyalty and love of a simple human heart are among the most beautiful and marvellous things within experience. Of course the possibilities for evil are equally great. But when any one goes wrong, is vicious, it is tragic just because human life is so wonderful. Plato spoke of the beauty of being "smitten with a friendship in a wondrous way." Blessed is he who radiates good-will to others, loves people and sees the divine spirit working through the best individual and corporate striving among all creeds and peoples. "News" is apt to report the unseemly; and only the cowardly and foolish would deny the evil or bury their heads in the sand to avoid seeing the unpleasant and dangerous. However, the other side bears dwelling upon.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure,

[2] Quoted by Margaret Drummond in an address on "The Religion of the Adolescent," published in pamphlet form by The National Sunday School Union, London.

whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 1:4-8).

Now one who loves people will enter into their joys and sorrows. The only way to escape suffering with others is not to love. But he who enters into the lives of others will find his heart go out to the God of all mankind, who also loves and suffers.

In an address to social workers, Owen R. Lovejoy summed up with these words which are suggestive:

> "God is a Father,
> Man is a Brother,
> Life is a mission and not a career;
> Dominion is service,
> Its sceptre is gladness,
> The best is the greatest,
> Saving is dying,
> Giving is living,
> Life is eternal and love is its crown."[3]

3. The worship life will not be rich and full unless one has the Christian conception of the world. When it was reported that Margaret Fuller said, "I accept the universe," Carlyle replied, "Egad, she'd better." This is a truth many moderns need to ponder. It should at least give a certain humility, and also gratitude to "whatever gods there be."

Nature is full of bounteous gifts. But her children must learn to use these wisely. Scarcely ripe apples are delicious to young appetites, but results are not always so pleasant. Ignorance is the cause of a very large amount of the suffering so often blamed on Fate or on God.

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[3] *Proceedings of the National Council of Social Work,* University of Chicago Press, Chicago, 1920, p. 12.

Nature also teaches that many things must be accepted, and that he who attempts to break nature's laws is broken; but that he who intelligently works with these laws, works wonders. The Christian believes that through nature is working an intelligent purpose expressing good-will and love.

It is in this universe of God-man-nature that the individual is set. He is kin to all. He is not exotic. He is a part of the whole. Inevitably he feels that kinship and responds to it. Nature calls to him; humanity touches him; God loves him; and in different ways in different ages his heart leaps up to answer. It is because of this spontaneous impulse to reach out (see Chapter II) to God that training in worship is possible.

A few examples of worship experiences may help in considering how to train others in worship:

*a.* "A little child had a very happy day. At night he said to his mother, 'What a lovely day I've had. I love God.' Another saw a tiny kitten for the first time. To all who watched she seemed not only to want to love and protect the little helpless thing, but to express devout worship.[4]

*b.* "One of the worship experiences most clearly fixed in my memory came to me when I was alone. Travelling in an automobile . . . I stopped on the hill to absorb the view across the valley, and also to think over the sermon I was going to preach. In the act of preparing for a worship service that was to come I found myself in the mood and in the act of worship. I was tempted to worship the beauty of the scenery and forget God. The question came into my mind, 'How do you know there is a God?' After a moment's hesitation the answer flashed into my mind—perhaps quite inadequate for critical analysis but quite adequate to

[4] For another similar case see my book *What is Religious Education?* pp. 86 and 87.

my experience, 'Because those things—beauty, trees, hills, apple blossoms—*are* there, and because I *am* here.' It was a definite experience of worship."

The writer continues:

"The significance of that answer and of the whole experience lay in the challenge of the beauty and life all about me. . . . My faith accepted the challenge, for surely there was *meaning* in such beauty, and life has some meaning, and in that moment it spoke to me, not the word but the fact 'God.'"

*c.* "I went to the morning service feeling depressed because of sickness. The anthem was 'Oh, for a closer walk with God' (Foster). The offertory was Mendelssohn's 'Ye people, rend your hearts.' The music and singing helped me, especially the line, 'If with all your hearts ye truly seek Me, ye shall ever surely find Me.' I felt as if I had really talked with God. I left the church with renewed strength, energy and courage to carry out His will."

*d.* "The most impressive service which I have attended and one which affected me most vitally came . . . as the culmination of a ten-day conference. A dramatization presented the different interests that had been discussed. As each one in turn spoke of her desire to carry the Gospel into life she lighted her candle, from one held by a tall, dignified, white-haired lady who represented the source of light, and in turn lighted the candles of the group she represented. Then we marched to the lake and, gathering in a huge semi-circle, each placed her lighted candle on the water. We stood silently watching these little lights as they floated, some flickering, some burning brightly, some going out almost immediately, some staying near the shore, some venturing bravely out to the middle of the lake. . . . Involuntary silence pervaded the group which gradually dispersed."

*e.* A professor, intellectual and scientifically trained, related this experience:

"My wife was in a distant hospital under observation. She sent a night letter saying the doctors had decided to operate. This message was telephoned to me early that dismal, cold, rainy March morning. After getting the message I stood, deeply moved, vacantly looking out the window. The mud in the garden seemed the symbol of desolation and the driving rain was almost freezing as it fell. Then suddenly my eye caught something. It was the pure white, exquisitely delicate snowdrop, so tender and fragile. My heart gave a great leap. It seemed as if God were saying, 'Life is triumphant over snow and frost. Do not grieve. God lives.'"

*f*. Several tell of worship experience when a group sat by the lake and saw a gorgeous sunset; one told of the sense of God when the wonders of a tiny flower were being pointed out; several reported the awe and reverence inspired by the stars when bivouacing on a mountain under the open sky; others by the wonders of astronomy and science; and several were moved by the heroism and devotion of animals.

*g*. A number mention such times as these: the death of a loved one; the birth of their child; great danger; some important success; an engagement to be married; witnessing an heroic rescue; the loyalty and love of a friend; the true story of a great adventure; personal contact with poverty and death; waiting on and caring for a sick person or a little baby; a time of happiness such as Christmas and Easter; a struggle as with sickness, mistakes, disappointments, sin.

*h*. Finally, a number speak of the experience of God in prayer during a crisis in their lives; during serious talks with others about their life work; because of some decision such as their life work, becoming a com-

municant member of the church, going on some mission conceived to be God's call.

These experiences are of two groups which will be considered in turn. They may be called the spontaneous, emerging or incidental; and those that result from the more formal worship services.

1. *Spontaneous, emerging or incidental worship.* Worship seems to be a natural outgrowth or accompaniment of *any experience that is vital.* Wherever one faces reality, there worship may emerge. This means that any class in any circumstances anywhere may have many experiences in which the natural response is worship. But these feelings and impulses may never become conscious worship unless some suggestion or direction is given. Parents and teachers have in such circumstances some of their best opportunities in developing Christian life.

In the woods one has come across a tiny rill.[5] Following it, he discovers a little pool overgrown with moss and shaded with ferns and shrubs. In this spring the water bubbles up, though perhaps very gently and unobtrusively. There is no pump or iron pipe. It is as natural as sky and sun and trees. Or one sees a group of hepaticas or a few blossoms of trailing arbutus blushing unseen and full of a rich fragrance. There is no protecting fence, no sign of delving hand. They are as natural as the hills and valleys.

In creative teaching worship emerges, grows out of the ground, as naturally as the wild flowers and the bubbling spring. Perhaps we have depended too exclusively upon the formal worship services. These may

[5] The following two pages are adapted from an article of mine entitled "Flowers of the Spirit," which is to appear in *The Elementary Magazine,* January, 1933.

be constructed with great care and carried out with considerable skill, but unless the flowers of the spirit spring up naturally, through the teaching, and are recognized and appreciated, the religious life is in danger of being as flat and colourless as the desert.

A teacher with social vision was leading a class of Senior boys and girls in considering unemployment and kindred subjects. They were from well-to-do homes and ready to give baskets of food and clothing, yet their whole attitude was superficial and academic. They had no experience of the real heartache and tragedy of want. One day together they read the little one-act play, "Daily Bread."[6] This is a very simple thing. It reveals the mother busily engaged in cooking a meal. The daughter comes in from high school, and they are both so glad she is able to continue there. A neighbour drops in and tells the mother she may have the scrubbing of halls. The mother, while grateful for the offer, is glad that she does not have to accept it, because her husband that morning had started working. She was therefore preparing a nice, hot meal, and the first meat they had had for weeks. Just then the husband comes in, utterly dejected and hopeless. Through lack of nourishment and consequent weakness, he had been unable to do the work and had been discharged! Their hope and happiness crashed like a house of cards. The mother accepts the scrubbing work, and the daughter will probably have to give up school. It is scarcely necessary to add that when the class had finished, there was not only the stirred emotion and social sympathy, but also the atmosphere and actual expression of prayer and worship.

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[6] By Mary Katharine Reely.

A group of Juniors were putting the finishing touches to the doll's house they had made for a group of blind children. With tender care they felt over it to see that no sharp nail or other rough surface was left that would injure the sensitive fingers through which the blind children would see it. They knew that colours were of no value to the blind, so they made the draperies and rugs of materials that would feel lovely to the touch. As they talked over these things, they realized the handicap blindness is and had a new and deep sense of appreciation of their own sight. This gratitude welled up naturally and was expressed in their own words in worship.

Unless in our teaching worship thus emerges naturally, it is a question if the formal and more artificial services of worship can ever be vital. While on the other hand, where the worship emerges naturally, it is comparatively easy, indeed almost inevitable, that the formal services in which these experiences of high vision find a place, will be of great religious value.

Several guiding principles suggest themselves from these considerations. In the first place, such natural worship cannot arise from barren soil. If the class is merely memorizing words, or going over in a routine manner the lessons, or being asked printed questions from the Quarterly, or being given a homily or lecture while they are constrained to sit quietly in a formal class, it would be nothing short of a miracle if worship could ever arise spontaneously. Secondly, the teacher himself must embody the spirit of worship. If he has been up late and is not properly rested or bustles into class and goes through what he considers to be the duty of taking a class; and, therefore, conducts it in a formal, abstract manner rather than being moved by his own love for the pupils, his deeply felt sympathy

for others and his appreciation of God, there will be little chance of the spirit of worship springing up out of the class session. Thirdly, the atmosphere of the school itself must be such that the flowers of the spirit will find it a congenial climate. In a mild winter there are days when buds open only to be damaged by the winter weather which is sure to come. So it often happens in church schools. Some person or group is touched and the tender plant or bud of a real worship experience is blighted by the chill and unfriendly atmosphere of the school.

If what is studied is full of human interest and within the experience of the group, worship will emerge and spring up as naturally as the living spring and the wild flowers. It is for teachers and parents to have eyes to see and hearts to appreciate these high moments of religious insight.

Nature has always appealed to the human heart. Better to be blind and illiterate than not to know something of its awe and wonder which science has not destroyed but rather vastly increased. Charles Darwin said, "No man can stand in the tropic forests without feeling that they are temples filled with the various productions of the God of nature, and that there is more in man than the breath of his body."

Little, common things are full of possibilities of bringing one face to face with God. Many have been thrilled by the exquisite beauty of a snowflake which Francis Thompson puts into his poem *To a Snowflake:*

> "What heart could have thought you?—
> Past our devisal
> (O filigree petal!)
> Fashioned so purely,
> Fragilely, surely,

From what Paradisal
Imagineless metal,
Too costly for cost?
Who hammered you, wrought you
From argentine vapour?
'God was my shaper.
Passing surmisal,
He hammered, He wrought me,
From curled silver vapour,
To lust of His mind:—
Thou could'st not have thought me!
So purely, so palely,
Tinily, surely,
Mightily, frailly,
Insculped and embossed,
With His hammer of wind,
And His graver of frost.'"

How many go through life never seeing these things. The person who helps another to observe and perceive the beauty and wonder of simple things is literally opening the eyes of the blind and bestowing great riches.

Trees are among the most inspiring of common objects. How majestic and full of grace and strength. Gardens are found everywhere. To quote Tom Brown, the Manx poet:

"A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God! in gardens! When the eve is cool?
Nay but I have a sign;
'Tis very sure God walks in mine."

Now the fact is that all experience is constantly appealing to the pupils. Children are particularly sensitive to some aspects of nature, adolescents to others and more men and women than most people are aware of are deeply touched by that open book of God's creation which speaks such "a various language."

*a.* A group of Intermediates with their teacher were out in the park. She asked each to pluck a dandelion—surely not an uncommon plant! "We dissected it, taking out a tiny flower, seeing the parachute, seed and other parts which contribute to its propagation. None of the class had examined a dandelion before. Then I showed them an equisetum, a primitive plant, the dandelion being highly developed. . . .

"I had with me a big cap of 'silk cotton' from Japan. We examined it. They gave the information that the silk worm makes its cocoon as part of the process of carrying on life. Man takes the cocoon (the class pursued the idea), and through his thought and personality, makes things out of the silk cotton. F. said, 'Things in nature are more wonderful than anything people can make.' B. said, 'The thought in the universe is beyond and superior to human thought.'" The teacher referred to Jesus finding evidence of God's care in the lilies and birds, and in deep reverence the class lapsd into silent prayer.

The next Sunday, F., during the general discussion, said, "I have thought since how wonderful it was to think of God out in the woods that way, more wonderful than in a church. It made God seem so real and near. So often in the woods one doesn't think of that at all." One of the big contributions that a Christian can make is to help people "commune with nature" and see in it, as Jesus taught, the revelation of God.

*b*. A class of high school age attended an illustrated lecture on astronomy. Their very imaginations reeled under the wonders of the stars, planets, nebulæ, and the almost infinite distances. The genius of man in measuring, weighing and analyzing stellar bodies was almost as moving as the heavens themselves. The lecturer suggested agnosticism rather than faith in any cosmic intelligence. Immediately after the lecture the class clustered together and (the teacher taking advantage of the feeling) expressed their awe and wonder in devout worship of the Creator.

*c*. But nature shows other phases than beauty and tenderness. The river in spate devastated a whole section, carrying away towns, roads, crops, fields. People were ruined, a few lives lost and the country itself left desolate. In the face of such manifestations of nature, what about God? The young people, perplexed and bitter, met as usual, but in how different a mood. But before they knew where they were, their emotions were stirred by a vivid description of famine in a great section of China. Their bitterness melted in sympathy. Together they worked out these conclusions: *a*. The famine was not a mark of God's displeasure or hatred. *b*. It was not sent as punishment. *c*. It might have been prevented in large part by foresight and co-operation. *d*. But now all people ought to help and so co-operate with God in caring for His children. *e*. They proposed sending money. The teacher called attention to their own tragedy. They said the same findings held good. Instead of bitterness against God they ought to help each other and see how they could prevent a flood ever doing damage again. Just at the climax of feeling a mere suggestion on the part of the teacher led the class into a profound worship experience.

*d.* Too often teachers ignorantly or consciously avoid facing with pupils their own bitter situations. One teacher of a class of eight primary children did not even know that one child was heartbroken because of his mother's death! It is no small contribution to help pupils face the hard things of life without being soured, embittered or broken. It may be profoundly true that

> "The soul would have no rainbow
> Had the eyes no tears!"

At any rate the teacher who can help pupils face trouble in this spirit is probably not only adding to human happiness and well-being but preventing many tragedies.

A friend of the child mentioned above did what the teacher failed to do. She comforted him and told him from time to time stories of God's love. Together they planted brown, dead-looking bulbs, and as they grew and blossomed grief passed into faith through worship.

A writer in the *Christian Century* of July 15, 1931, records some of her experiences after she and her husband learned that he could not live long. The end might come in a few days or months, or he might live a year or two. She had been brought up in the modern church school under intelligent and trained teachers. Yet, she says, she cannot recall any help she ever received in facing death. In the old days it was talked and sung about too much; now it is seldom if ever mentioned.

Of course this is the spirit of the times. In an article describing the palatial summer home of a newspaper magnate it is reported that no guest is allowed to mention death in his presence! Some religious bodies pursue the same makebelieve, refusing to recognize reality.

It is also true that it is not possible to "give" experience to others. Unless the occasion arose, the young people probably would not listen to or discuss such a subject. But does the occasion not arise in most circles? If the teachers do not help pupils in this extreme experience common to all humanity, it is probable they fail to help in other crises also. If they keep clearly in mind that their work is to help persons, they will not miss these opportunities for ministering to others in their needs.

*e.* A woman who was greatly fretted with financial losses, illness and bereavement was made a friend of by the teacher. The teacher made occasions for being out in the evening under the stars, and also in the fields in daytime. The influence of nature, the occasional wise suggestion, human sympathy, heart to heart talks—so the healing process went on until the sense of God's love made the heart glow with new life.

Teachers may greatly help people oppressed with cares to lose them and gain possession of themselves by sharing in Elizabeth Barrett Browning's experience, "out in the fields with God."

> "The little cares that fretted me,
> I lost them yesterday
> Among the fields above the sea,
> Among the winds at play,
> Among the lowing of the herds,
> The rustling of the trees,
> Among the singing of the birds,
> The humming of the bees.
>
> "The foolish fears of what might happen,
> I cast them all away
> Among the clover-scented grass,
> Among the new-mown hay,

Among the husking of the corn,
  Where drowsy poppies nod,
Where ill thoughts die and good are born—
  Out in the fields with God."

*f*. The young people were studying India. They got greatly interested in one field with its need of teachers and medical care. They started out nonchalantly to raise some money. Ten dollars was collected. Something in the situation precipitated matters. One said the amount was so pitiable. Feeling was deep. The teacher merely suggested, "Let us talk it over with God." One after another they prayed audibly. One came to decision to give himself to God; one asked that she might be enabled to go to India; others prayed that the church might do more. Under a less skilful teacher that opportunity might have been lost.

*g*. Nursery children were standing around a bed of flowers about which they had been conversing, when they were served their usual orange juice. These are some of their prayers recorded by the teacher:

"Dear God, we thank Thee for the sunshine and the rain that makes the garden grow."

"Thank you, God, for the pretty flowers, for the rain, and the sun and the flying birds."

"Thank you for the men who put up the swings for us to play with."

"Thank you for sweet flowers, the tulip and hyacinth."

The aim in this whole section has been to suggest the multitudinous opportunities that present themselves to parents and teachers for crystalizing into expression situations where worship is the natural reaction of the human heart. Of course they occur especially when pupils face some vital situation and when the atmos-

phere is one of devotion. But should not both of these conditions characterize any teaching of the Christian religion?

2. *More Formal Worship.* However important spontaneous worship may be, the more formal periods are necessary.[7] The one supplements and enriches the other. But one thing is obvious. Other things being equal, that service will be most effective which centres in some common vital experience. To take extreme cases, a family in bereavement, a people at war, a class carrying on a common enterprise, find common worship inevitable. Not some abstract virtue like loyalty or friendship, but a concrete experience, a common need or aspiration best centralizes thought and emotion.

*a.* The service should have unity like a great poem. The theme is like the *motif* in music. However varied and diverse the whole may be, the motif runs through it, keeping the major theme ever in mind. A good example of this is seen in Isaiah, chapter six. Many elements are included in the prophet's exquisite account of a great worship experience, but there is no escape from its main emphasis.

This theme is best when it arises from the immediate experience of the group. A theme like faith or loyalty is apt to be dead and formal, but if through the study or other experience something is much in the minds of the people, that vitalizes it. For example, a boy was bitten by a dog that it was feared had rabies. The whole group of young people were startled. The boy

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[7] There are many helpful books on worship in each department of the Church School, such as Blashfield, Mrs. Clara O., *Worship Training for Primary Children;* Burgess, Nellie V., *Worship Materials for Juniors;* Shaver and Stock, *Training Young People in Worship;* and Athearn, Mrs. Laura A., *Christian Worship for American Youth.*

was whisked off to the hospital, anti-toxin was procured, and all waited in suspense for the results. That Sunday the service sprang out of that experience with something of the life and work of Pasteur central. Hymns and Scripture and other elements almost selected themselves. It was natural that this should be followed by the work of Lord Lister in hospitals, to lead in turn to medical work in foreign mission lands.

*b*. All the elements to be used need to be selected with great care by those who prepare the service. Today there is no excuse for using hymns that are poor as literature and misleading in their content.[8] Pupils may be trained so that they will themselves select the better and reject the worst. This is the only way to insure improvement in the Church.

Loudness is not necessarily good singing. Some leaders seem to find their idea of praise in an old hymn which says,

> "Ye monsters of the mighty deep,
> Your Maker's praises spout!"

Taste in interpretation of hymns is as important as care in their selection.

Here is a report of a primary worship service:

"Those who wished to be in the orchestra were given cymbals, etc., and while the superintendent played a march on her 'kazoo' the rest of the children marched around the room. Immediately after this taste of jazz the superintendent prayed. Then the teacher asked if any of them felt they needed to do better this year and to make New Year's resolutions. There was no response. She continued, 'I'm

[8] Among the multitudes of helpful books, these two may be mentioned: Pratt, Waldo S., *Musical Ministers in the Church;* Benson, L. F., *The Hymns of the Christian Church.*

sure we're all going to try to do better. Our teachers come here every Sunday on time.' (Sotto voice from a class without a teacher, 'Ours doesn't!') 'Wouldn't it be nice if every boy and girl came every Sunday on time?'

"A slip of paper was handed the superintendent, who announced the result of attendance records for the past month, the predominant note being of pleasure that 'We beat the Junior Department by two!' Then the awards for attendance were handed out."

And this is called a worship service and training in Christian living!

Contrast the care and skill displayed in the following:

"The department had been making a good deal of pictures. A number of classes had prepared and conducted the worship. Today it was the superintendent's turn. She spent hours in preparation, centering it in a picture unveiling. A good picture of the Rich Young Ruler hung in the Junior Department. She asked permission to borrow it. She borrowed a screen from a furniture store. It was a beautiful shade of blue and brought out the tones of the picture wonderfully. A box was found in the basement which she had brought up and covered with a black cloth. With the help of some of the young people she arranged the picture. This took time and ingenuity. Then she remembered the beautiful table in the ladies' parlour and decided it would be just the thing. The ladies gladly consented. Drapery and candles would improve the setting. No white candles could be procured in any of the stores, so blue ones were used. To get the best effects, the room had to be changed around. This the boys did with dispatch.

"On Sunday the service, a complete unity, in which the unveiling was a central item, moved beautifully and smoothly. The atmosphere of the room during the entire service was markedly reverent. From the moment the young people entered the room until they were dismissed, there

was a sense of united worship. The lighted candles and the entire setting helped bring this about. . . . I felt that this was the most beautiful service I had observed during the year."

The Scripture passage should, of course, fit the theme. And the Bible is very rich in materials, but the passage must be selected with care. Other literature is also rich in materials. The scriptures of Buddhism, Mohammedanism and other world religions provide striking passages for worship.[9] Great poetry has always been recognized as excellent, and many anthologies are available. The stories of pioneers, discoverers, inventors and their biographies contain some of the most inspiring materials. And these pioneers include the outstanding leaders in morals and religion of all nations, such as Francis of Assisi, Kagawa, Savonarola, Thomas à Kempis, William Carey, John Huss, Henri Dunant,[10] and many others. Art and painting have already been mentioned. Indeed, any work which treats any worthy human interest with sincerity and truth is probably good for worship if it otherwise fits into the thought under consideration.[11]

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[9] The following collections may be mentioned: Martin, Alfred W., *The Fellowship of Faiths,* Roland, New York, 1925, and *Selections from Six Great Religions,* published for the International House, New York, Reynolds, New York, 1926.

[10] Founder of the Red Cross Society. His book, *A Souvenir of Solferino,* after the battle at that place in which over sixty thousand were killed or wounded, roused the nations. He raised the question why every nation should not organize to succour the wounded, regardless of nationality, in war. This was ten years after Florence Nightingale's pioneer work. The first Red Cross Society was organized in 1863, and the following year twelve nations, in a "Convention" entered into at Geneva, agreed to the neutrality of ambulances and hospitals.

[11] John Wallace Suter, in his book, *Open Doors in Religious Education* (Richard R. Smith, New York, 1931, 128 pp.), has a fine chapter entitled, "Toward Receptivity," on the use and appreciation of great art, literature, etc., in worship.

*c.* But pupils should also be encouraged to prepare and carry through their own worship service. In this case, at least until they have had a good deal of training, the teacher ought to work with them. A Junior class wanted to lead worship. The teacher asked what the theme would be, but they had no idea. She suggested they meet through the week. They did this, the teacher purposely keeping from dominating. Nothing seemed to strike fire.

"Finally," quoting the teacher, "one of the girls said, 'Can't we do something for our mothers? Mother's Day is coming; let's do something then.' 'What shall we do, and when shall we do it?' 'Let's do something during church service and let's appoint a committee to decide what we shall do.' These are some of the suggestions and questions in brief which came from the group. The result was that every boy and girl began saving money and earning money. Last Sunday, right after the sermon, we had a recognition service conducted entirely by the Juniors. It was planned by the committee they had appointed. As part of the programme one of the girls told how Howard Arnold Walters came to write *I Would Be True,* and then the group sang it from memory while four of the girls gave flowers to every mother in the congregation. The flowers were bought with the money the group had saved, and one of the Junior girls played for the singing. A great many people came and said it was one of the loveliest things they had seen done in a long time. The Juniors themselves said, 'Oh, let's do that again, that was good.' I think it was of great value, especially to the Juniors, for it is the first time they have had a chance to feel they have a real part in our church life. The whole seemed to touch them deeply."

In another school the Juniors had prepared friendship bags to send to Mexico. They decided to have a dramatization for the worship service.

"The morning we gave the dramatization, the Junior-Intermediate Department met with the Senior, Young People and Adults for their worship period. An appropriate program had previously been planned by the Junior group, who were to carry it all out, including the dramatization. One interesting thing happened during the dramatization. At the end, the pupil who took the part of the teacher was supposed to offer a prayer. But when the time came, she forgot every word that she had so carefully learned; so, she offered her very own prayer, and it was one of the finest I have ever heard a Junior offer. Afterwards she said to me, 'I never knew I could lead in prayer, without first having written it out.' . . . The whole service was reverent and worshipful."

A class of fifteen-year-old girls met at three, Sunday afternoon, to plan the service.

"The five girls came. They discussed various plans and decided on a picture theme using Da Vinci's *The Last Supper*. They set up the lantern and got everything in readiness. The programme was tried over and revised. S. chose the prelude and as the room was to be dark, they decided to have our violinist play it just outside the door. The hymn, 'Break Thou the Bread of Life,' was selected. M. asked if she could tell the story of the artist's life. B. was to tell how the picture came to be painted, and D. about the two characters John and Judas. After careful thought they chose the account given in Luke which E. was to read. They found it difficult to interpret the picture, so, after some attempt at this, asked the teacher to do that.

"After each had studied her part, they rehearsed every detail of the programme. It was a real worship experience for the girls. They sat on the floor in front of the picture and, with their eyes glued to it, listened carefully to every word that was said. When we were through, still sitting in front of the picture, I asked them just what they thought

of the program. One girl said, 'I could sit another hour and look at this picture.' Another girl said, 'I just have to be quiet in front of this picture of Jesus.'

"It is needless to say that our service was carried out perfectly. It was really the best program we have had."

Usually children respond splendidly. Here are some comments from teachers and officers:

"Bill assumed great dignity. He commanded attention from the beginning." "At Christmas time the children wrote a prayer in their books, and some of them were far superior to adult prayers I have heard. . . . Some show a great deal of initiative and originality. Through their free activity I get an insight into their real selves." "The boys wanted a period of silence in the service. They carried it through very well. The class met after it was over and discussed it. They said it was much harder to plan and carry out a service than they had thought, and they would be much more attentive and sympathetic after this. They would do better next time." "The boy who was selected to give the message was a very quiet fellow, and some thought he wouldn't do it well. . . . Everything went beautifully. This boy outdid himself and surprised even the teacher. The violin solo was especially good and the attitude of the young people was one of utmost reverence." "This was planned for Palm Sunday. One of the boys suggested flowers on the piano. Another said a palm would be better that day. . . . This was a very beautiful service. Several came to the boys and girls afterwards and complimented them."

"We met Wednesday evening and the boys (Seniors) planned the program of worship. One told about the last days of the Scott South Pole expedition and all were deeply touched. They made that the theme. On Saturday we met again to go through the program, criticize it, and smooth out the rough places. Three boys were to sit on the platform, H. to conduct the meeting, W. to read the Scripture

and Wm. to tell the story. I suggested that the actions and attitudes of the leaders would have a great influence on the audience.

"This service Sunday morning was one of the best we ever had. The boy who told the story was himself deeply thrilled and affected the whole group. When the boys met that afternoon to prepare the service for the next Sunday they were so pleased that they entered into the spirit of the work at once."

Two teachers report, after working with classes in planning worship:

"In looking back over the year I feel I have learned a lot about worship that I knew nothing about before. I also realize what a vast field this is and how far from perfect any of us are who attempt to guide the worship of youth."

The other says:

"I fully realize that not a great deal can be done in a few weeks or months. But already two of the girls, without any urging, have begun to offer prayer, and the entire group are catching the spirit of worship. There is now no whispering and inattention."

*c.* The Quakers, or Friends, have always made a great deal of silence in their services. In their meetings it is not uncommon for them to sit in silent meditation for a full half hour. Quite apart from its mystical and religious value, this is good training in self-control, poise and in inner resourcefulness, and is a partial antidote at least to the rush and turmoil of modern life. But added to this is the culture of the soul through the sense of the presence of God and the leading of the inner light. It is well for teachers to develop the use of silence in worship. The best way is to begin when imaginations are stirred and the hearts are full, so that

the moment will be one of thought and prayer. Otherwise the silence may be a time of woolgathering and emptiness. But after a little practice in meditation the length of time may be gradually extended.

Sometimes leaders call for silent prayer and then give directions: "Now let us pray for the people of Africa." Then after a moment, "Let us remember the sick." But the essence of silence is that one is free to follow his own thought without let or hindrance. For those few moments at least one might expect to be free from external pressure and dictation.

3. *Private Devotions.* This book deals with teachers in the church schools. The Church is in one sense but the organized expression of the people's religion. It cannot do everything. If the pupils come from homes where God is loved, a living presence, vital worship in the Church will be a natural development. The one will enrich and reinforce the other. But if the home is pagan in spirit the Church can but do its best to be both home and Church.

It is quite evident that if persons get into the habit of spontaneous prayer and thanksgiving as is suggested above, they will have private devotions. As they work or play they will connect the present experience with God and the passing moment with the Eternal. This is another reason why it is so vitally important for teachers to crystallize every situation where worship is emerging into conscious fellowship with God.

Then every teacher will be a personal friend of each pupil. There will be times when confidences will be exchanged and the talk will be about serious things. This is the wholesome kind of "personal work." By personal example and counsel the teacher may greatly influence the pupil and promote that type of private

devotion which is not superstition nor the formal fulfilling of a religious "duty," but the natural communion of friend with Friend. Without this it is difficult for any life to "maintain the spiritual glow" (Romans 12:12). Any one interested in maintaining the spiritual glow may get much inspiration from reading and meditating on this chapter in Moffatt's translation.

Pupils of all ages should be helped in their private devotions also by putting them in touch with helpful sources. Teachers of little children should have prayer songs and prayers which express their thoughts and aspirations. The fact that "Now I lay me down to sleep," though so inferior, has been used by thousands, shows a real hunger for help in expression. Teachers and leaders ought to search out really Christian prayers suitable to the age and experience of the class.

But familiar materials often need interpretation. Hymns should be understood and their significance perceived. This will be done at some time other than the worship period. During the worship absolutely nothing should be allowed to disturb the concentration of heart and mind. The Lord's Prayer, so often rattled off almost as a nonsense rhyme, is almost inexhaustible in its richness. In one of his novels, Don Byrne says:

> "'Give us this day our daily bread.' . . . This is the simplicity of asking that the moon and the sun still rise. Give beauty to women, and grace to children, and songs for poets to sing. Let not the green tree wither, but send it rain. And give a little softness to the hearts of callous men. And remind us that widows live, and that there are fatherless. Teach us to guide youth wisely and give us gentleness. And when roses grow on the walls in June, put a bud in our hearts." . . .

# IX

## PUPILS LEARN

IN creative religious education pupils *learn* something. This emphatic statement is placed in the forefront to bring the matter to a clear issue. Unless pupils are learning, and very definitely learning, the education is neither creative nor progressive. It must be confessed that too often teachers who are doing poor work, who are ill-prepared, and who fritter away the time of the class excuse themselves by assuming that this is freedom or progressive education! On the other hand, when critics make this accusation, it is often because they have been brought up under severe discipline and drill and are predisposed to think it is thus only that great men and great scholars are made; and it is sometimes because their instruments or standards measure only book knowledge or mechanical skill.

Among the things learned in teaching religion creatively the following at least should be included:

1. *To live together.* There is a vast difference between public education (at least in the past) and religious education. In the old type public school pupils sat at separate desks and were not allowed to talk to each other or to work together. If they hated each other, no harm could befall, for the teacher adequately policed the room, their kingdom. If they longed to befriend each other they could not express it, for it was a school crime to give or receive assistance. Even whis-

pering was an offence.[1] They were there not to be trained in living together but as distinct and separate individuals to learn what was in the texts,[2] and even to "back the book." The essence of Christianity, however, is the everyday life in the family, community, nation—and now in the world."[3]

One of the greatest needs is to be socially adjusted. Much mental trouble and criminality are due to social maladjustment. One main aim of the best nursery schools is to help these little people to get on well together. A theological professor exclaimed indignantly about children in a nursery class, "What are they learning? They're just playing and doing as they like!" They were not learning out of books. But teachers and parents were reporting things like these: "M. gets on so nicely now with the baby since he's been in the nursery class;" "S. now co-operates in everything. When he came he wouldn't do anything." "R. is so self-reliant now. She takes off and puts on her own wraps. Yesterday she went down the bank alone. She was always afraid before." "T. never would let any one touch his toys, but now he offers them to others." Such examples might be multiplied. These are learnings, and learnings that are very vital.

"In this department," writes a girl of eighteen, "I have made the type of friends of which I am proud. There is a friendship which school and clubs do not offer. Everyone becomes your friend. You do not *rush* folks. I understand something more of the meaning of true Christianity." In thus unconsciously liken-

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[1] See p. 125, note 1.

[2] The importance of knowing definitely what is in books and other sources has been repeatedly referred to and will be considered again in Sections 2 and 3, pages 186 and 193.

[3] See also Chapters II and III.

ing friendship to Christianity, is she not nearer the truth than are those learned people who identify it with accepting certain dogmas?

Others said:

"The training in leadership is worth while. . . . The spirit of co-operation, everyone helping, is an inspiration."

"This year my religious views have developed. I can decide for myself about such things as Sunday movies. . . . I am now conscious of my relation to the church. It has helped me think. The greatest friends in my life have been made in this department."

"Stiff, formal methods of Bible study in other groups gave way to an understanding of the Bible as it is associated with my daily living. I learned more in one session than in weeks previously."

In another church this occurred. "Helen is a girl of great dignity and reserve, reticent to a marked degree. She rarely expresses an opinion. In the previous discussion she agreed to look up a certain book in the library. She came with notes and talked for twenty minutes! The girls in the class listened almost tensely. . . . How was it that these girls who always want to be expressing their own thoughts or whispering gave Helen most respectful and complete attention? It appeared as if they sensed that she had something out of the ordinary to say. There was a sort of breathless quiet when she stopped talking." This represents a distinct change of attitude.

In one class it was mentioned that in a novel a mother refused to let her fifteen-year-old daughter go to see "Hamlet" unless she had a chaperon.

"My girls 'hooted' at this. 'Why, the idea! Of course it's all right for girls to go out alone at night. That book

must have been written years ago. People never talk about chaperones now.' The teacher said the book was copyrighted in 1928. Some of the girls considered it all 'bosh' that girls needed protection and that they were weaker than men. One girl was much impressed by a statement in a book that girls and women owed courtesy to men. All agreed this was fair, although the newness of the idea seemed strange to them.

"They discussed the single standard and a moving picture play. Some confessed they were curious to see another side of life. The teacher agreed they had a right to all the facts. They concluded the movies was not a reliable source of information."

At the close it was agreed that every girl would talk with her mother as to why convention had dictated that it was not wise for a girl to go around the streets alone at night and other social "restrictions." Certain books were also to be read. After several weeks' study together the girls had a very different attitude. They had looked at the question from various sides. Among the conclusions were these: "We would not want our daughters, if we had any, to be careless," and "While the same social conditions for boys and girls might be ideal, as things are some social conventions are desirable." The parents said a great change had come over their daughters.

The intermediate class in the week-day church school was far from a unity. But "in the study of the hospitality of the widow of Sidon all got interested. They proposed entertaining someone. 'Why not entertain our parents at Thanksgiving?' one asked. The suggestion caught fire. It was a new group after that. Every energy went to perfecting plans: pageant, refreshments and all the many other arrangements. Com-

mittees were appointed. As an illustration of how knowledge is gripped through the experience of a concrete situation, this little thing illustrates. Their first ideas of refreshments were severely deflated as they put down costs over against their limited funds. One of them was cream for coffee. All knew how they would demand it at home. Now one said, 'Can't we do without cream? Milk is good enough, and cream costs so much!'" One is tempted to report the whole case, but it must be summarized. The leaders report:

"The boys and girls were ideal hosts, so thoughtful and courteous. We noticed two bigger boys waiting on their mothers and escorting them around. Some of the mothers could not repress tears of joy."

In another case:

"The class chose officers. Ella never had a chance to be in any position of responsibility before. As vice-president she is most faithful, comes early to see everything is ready and is growing under responsibility."

A group of senior boys were studying various religions. One boy's remark had the hearty approval of the class.

"Do you know I think what we get here is worth more than anything else," he said. "It's more important than school. Why, we get something that we don't get anywhere else."

A teacher reports about one of his senior boys whose case he had been watching carefully (though he watched all equally closely). "Harry still needs to take things more moderately. He does too much track work and study. He looks better than a few weeks ago. Home adjustment is progressing quite well. Both he

and his mother are now anxious to make the adjustment." This simple statement reveals a great deal to the thoughtful reader. This hard-working, ambitious youth is making progress in learning how to live.

Two seventeen-year-old boys came to talk over some of their problems with the teacher:

"H. seems to be developing a little sense of responsibility and desires to improve, which is a great step forward. It is hard to get 'near' him. It was the first time I could get under his devil-may-care attitude. That is not hardness, but largely bluff to hide his real nature. . . . Ever since the attitude of both boys to the group and the church has been so much improved."

"Dot, a frivolous girl, came, and after a bit of superficial chatter talked about college. It revealed a new side of her character. As we discussed schools and courses she asked, shyly, about religious work for women. I told her about religious education as a profession, and she was quite thrilled. She has culture, energy and leadership. The class has meant a great deal to her."

A teacher reports from a week-day church school. The reference is to a mixed class of juniors:

"The change in the group since the first meeting is rather decided, but still much is to be desired. That first week Virginia thought nothing of putting her feet on the table, talking, slapping, kicking, in fact doing anything she pleased when she pleased. Now she is far more quiet and cooperative. She has ability and is using it to advantage. The rest are showing more interest and initiative. The biggest change, however, is in Virginia. I was quite overwhelmed when I had visitors for our programme—Mrs. J. and her youngest daughter, and Mrs. H. Their daughters had invited them without my knowledge and they came on that wet, cold, rainy day. They seemed very much interested.

"The thing I am aiming at is to have the children learn to live in a Christlike manner with each other, for them to make their own code and to rule themselves.

"Among the things we know the pupils are getting," a teacher of intermediate boys says, "the following may be specified:

"A wealth of Bible knowledge, self-sought.

"The making of beautiful note-books with original thoughts and also pictures and literature chosen by themselves.

"Much thought and study given to class reports.

"New appreciation of parents and homes and its expression in thought and action.

"Growing respect for the Persians and Italians who have shown themselves worthy members of the class.

"Practice in co-operation in working for a common purpose.

"Cheerful doing of disagreeable tasks as part of the class enterprise.

"Opportunity for expression of individuality in thought and work.

"A growing consciousness of God."

In all the concrete cases cited throughout this book it will be seen that attitudes were being changed or developed and pupils learned how to live. This is the most important of all learning.

2. *Facts, information.* Too much credit cannot be claimed by the old-fashioned Sunday School for teaching facts and information. It would be interesting to discover a few Bible classes who have attended Sunday School all their lives and studied the Bible all that time, who would be willing to stand a simple examination on it.

The knowledge of the Lord's Prayer should be a fair test. Primary children are taught it, and it is used

every year afterward, not only in Sunday school but often in public school as well. Juniors will therefore have had it for from three to six years. The prayer, said fairly slowly, takes about twenty seconds. It seems reasonable to suppose that Juniors know it. Many Juniors from churches with a continuous Protestant minister for years and with good, old-fashioned Sunday schools, were asked to write it out. Rejecting many of the worst and not mentioning the classes where not one could say it or attempt to write it, the following are quoted verbatim:

"Our Father who art in heaven Al be thy name thy king come Thy will be done On earth at it is in heaven. Give us a stay our daily bread And for give us are trespesis As we for give those a trespesis against us. And leave us a tempatain but deliver us a mevel for thy the king the power Glory forever. Amen." (10 years.)

"Our father who art in heaven. Hollow will be thy name Thy kingdom come, thy will be done On earth as it is in heaven. Give us this day our daily bread. And lead us not into temptation, But deliver us from evil, For thine is the kingdom come And the power and glory forever. Amen." (10 years.)

"Our Father oh out in heavy How eill be thy name Thy king of come Thy will be thy name on earth as in heavy give us this day or daley prair an forgive us tuse bes as we forgive thos an theres cas stars an led us in thubs." (9 years.)

"Our father who art in heaven, hollowed be thy name. Thy kingdom conmon thy will be done on earth as it is heaven. And forgive us our treaspases and forgiv those trespases against us. And leadest not temptation but deliver us frome evil. amen." (10 years.)

"Our Father who are in heaven howed be thy name thy kingdor come Thy will be in earth as it is in heaven give us

the state our dairy bread and forget us our tihrewer as we forget thos who threwer aght us." (9 years.)

"our father who heart in heven Howlow be thi nane thi king thom come thi will be done on eath as it is in heven.

And lied us not to tentasion for dolev evel for thi is the kingdom for ever amen" (9 years.)

"our father who are in heaven halubed be thy name thy kingdom come thy will be don on earth as it is in heaven give us these day our daily bread and forgive us are trespesis as we for give those who trespesis agest us. Amen." (9 years.)

"Our father who art in heaven, Hallow be thy name Thy kingdom will be done." (10 years.)

"Our father in havn give us our dalyen broit and give us our. trush agins us." (10 years.)

"our father who art in heaven thoi kingdom come thou will be done on earth as is in heaven" (10 years.)

"Our father who art in heaven. Thy kingdom come, Thy will be done. Give us this day our daily bread. Forgive our debts as we forgive our debtors. Lead us not into temptation, and deliver us from evil. For thine is the kingdom, the power, and the glory amen" (11 years.)

"Our Father who art in heaven How be thy name Thy kingdom come Thy will be done On earth as in heaven And forgive our debts As we forgive our debtors against us Give us our daily bread And power and glory forever and ever amen And deliver us from evil" (10 years.)

The result of the above test does not flatter the old type of Sunday school in its teaching materials.

Making due allowance for the extravagance of youth, a senior expressed, perhaps, the feelings of a good many: "I didn't want to come as long as I was forced to. But last spring, after I attended this class, I wanted to come. I wish I knew something for all the time I've been coming here. I don't know a thing, and all the

others that came up through the classes say the same thing. I don't even know where the Ten Commandments are."

Information is much mixed up. "The boy Samuel went to church to learn about Jesus," explained one *teacher*. Of course that happens in other walks of life and sometimes with prospective tourists who get mixed up from studying guide books, as the following poem suggests:[4]

"O, I've been reading tourist books from steamship lines galore,
And I want to go a-travelling as I've never wished before.
I want to go before the tour has faded from my mind,
And I remember all the things a tourist ought to find.

"I want to ride a camel's hump across the sands of Dee
And down Gibraltar's snowy slope—some day I hope to ski;
To stand upon the bridge of sighs that spans the London Seine,
To sail the Bay of Biscay where they sank the Spanish Main.

"I'd like to visit Caviar and when the sun has set
Dance in a Persian garden with a slender minaret.
I want to climb the pyramids at Bingen on the Rhine
And view from there the Taj Mahal as't winds through Palestine.

"I'd like to see a Hindu and with the Hindu stand,
A turban on my forehead, a cobra in my hand.
To eat some Fuji Yama in a joss house in Berlin,
While Geisha girls play chopsticks upon a mandarin.

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[4] *Abroad.* Anonymous. Published in the *Cleveland Plain Dealer,* and said to have been written by a university professor.

"I want to visit Venice where the Volga boatmen are,
O, that we two were maying by the Russian semovar!
Yes, I ought to go directly, while everything is clear,
And I know just where I want to go, and what I want to hear."

*a.* In creative teaching, books are used much more extensively than is usual. But the information being put to immediate use, or rather sought out for some purpose, is full of significance and more readily becomes the pupil's own.

A class of seniors and young people set out to study the life of Jesus and, after some beating of the air, undertook to select twelve episodes in that life. Each was to bring in his selections, then they would write these up and perhaps dramatize it or write a scenario. A great variety of episodes were brought in. The problem was complicated but, finally, all agreed there ought to be three on the birth and early life. Discussion raged around the birth stories. The Gospels were compared and the class was astonished to find the accounts differed so widely, that some of the Christmas stories are in but one Gospel, and that some of the details such as the "three Kings of Orient" were missing altogether. The kings and the angels, they decided were poetic expressions teaching beautiful things about any birth, and especially about the birth of Jesus. They read books discussing the formation of the Gospels. In the end they selected the story of the birth in the stable; Jesus among the doctors; and one scene in the home with the boy Jesus and his parents as the three episodes in his early life.

In the main part of his life the first suggestions were the most spectacular and miraculous things. The more they studied, the clearer it became that this is just

what Jesus sought to avoid. They finally decided on these three general principles of selection: The episode should i. Be true as presented; ii. Be representative of Jesus' whole life; and, iii. Be the most helpful to people today. They found it was hard to arrange events in order, and now they discovered the value of a "Harmony." Some six or eight scenes were finally selected and arranged in order according to the authorities they could consult. Most miraculous things were excluded, especially on counts ii and iii above.

In the third section serious difficulties arose. Some were greatly troubled when they discovered that the original Mark, ending at Mark 16:8, made no reference to the resurrection at all, ending with "for they were afraid . . .," and that the other accounts differ. They therefore depicted the death of Jesus and the utter dejection of the disciples; and then the same disciples going forth with unconquerable courage. This they felt to be the essential thing then and also today.

As they wrote up each epoch they naturally collected fitting poems and copies of pictures by the great artists. One of the teacher's chief concerns was to bring them into touch with such things. A few hymns acquired new significance.

From a careful study of the class the following are some of the things they learned: A good idea of how the Gospels were written—(technically called New Testament Introduction); a fairly clear conception of the main periods in the life of Jesus; a critical judgment as to the value of different events; knowledge of books, paintings and other valuable sources and where to find and how to use them; an appreciative study of the Gospels themselves; and best of all, a deeper and more reverent appreciation of the life of Jesus. The grasp

of facts and the idea of the development of the life as a whole was infinitely greater than what is usually the case with studies based on brief passages selected here and there and taken up as separate lessons.

This is the only case that can be reported so fully. Before me is a full report of a "normal class," a small mixed class of seniors in a wealthy congregation.

"They had ability but were not very likely material and were pretty well disgusted with the Sunday school. Here are a few of the remarks of the pupils at different times: 'I remember the first day you came to class. You began with what I was interested in—basketball.' 'Yes,' the teacher replied, 'I heard you talking about it in the hall. Did we get anywhere with it?' The lad answered with unmistakable sincerity and enthusiasm, 'We've accomplished more than I ever dreamed.'"

One girl exclaimed, after a full, interested class session:

"'One must know a lot to be a teacher.' And then, 'It's the teamwork that counts. The teacher must help the class work together like a team. To be a good teacher takes hours and hours of preparation.' The class looked up, read sections and reported on quite a number of important books; wrote out their own observations as to teaching; discussed the issues with intelligence; and grew in their interest and in appreciation of the teacher's work. They also acquired a definite knowledge of various methods of teaching through observation and actual practice."

All the cases of creative teaching described in this or other chapters, show that the classes acquired a great many facts and much solid information which were vital because not learned as routine tasks, but through their own purposing.

*b.* Creative education believes in memorizing. But

things are learned by heart for some purpose of the pupils. In plays and dramatizations long passages are often learned perfectly. One group studying the life of Jesus selected his story-telling as one of the outstanding characteristics of his teaching and a whole evening's meeting was taken up with these stories told by the class, almost word for word.

A large class studying comparative religions staged a conference where representatives of each faith would present its main teachings, its contributions and its claims to recognition. The groups did their part well, quoting verbatim important passages and beliefs from the scriptures of the peoples they represented.

In worship services pupils have gone through their whole program without notes, making liberal use of well chosen quotations, offering prayer, and using special vocal and instrumental music because they decided this was much more effective.

Of course all spoken drama requires exact learning of lines and mastering of meanings. With proper leadership students may be trained so that they themselves will not think of offering any sort of a program until it can be done almost perfectly. This attitude itself is perhaps more important for life than some programs. Because they get so much joy out of it, memorizing becomes a habit and is a source of enrichment all through life.

Let there be no mistake, then, in these respects. Creative teaching emphasizes the mastery of facts, the acquiring of information and the use of memory. The *habit* of memorizing noble thoughts expressed in beautiful language ought to be a by-product of creative teaching.

3. *Where and how to find things.* This is a somewhat new note in education. Pupils in public school are

taught to use dictionaries and encyclopædias and ought to be taught how to use libraries. It is astonishing how many college graduates, even, have little ability to use a book or a library. In these days no one can possibly know more than a tiny fraction of the world's knowledge. It is essential that students be trained in going to sources and in how to use them. This seems fairly obvious, but yet how many classes in the ordinary Sunday School ever have a book other than the quarterly or widen the interest and horizon of their pupils by leading them into the rich resources of the land of literature. It is said that Yahweh (Jehovah) took Abraham out and showed him the good land " flowing with milk and honey " and told him all that he could possess would be his. It is so with books.

Going back over all the cases given, it should be noted how, in every one, pupils searched many sources. A class of seniors studying teaching consulted these authors during the three-months' course:

Stott—*Adventuring with Twelve-Year-Olds.*
Kilpatrick—*Education for a Changing Civilization.*
De Lima—*Our Enemy the Child.*
Myers—*Teaching Religion.*
Blanchard—*How One Man Changed the World.*
Riis—*Christmas Stories.*
Phillips—*Carols*—(their origin, music and connection with mystery plays).
Elliot—*The Christmas Canticles.*
F. A. Owen publication.
Publications of the National Council for Prevention of War.
Dickens—*Christmas Carols.*
Pringle—*Yuletide in Many Lands.*
Hazeltine and Smith—*Christmas Stories and Legends.*

Here are some brief notes from other classes:

A mixed class of Intermediates studying world religions consulted: Dawson, *The Ethics of Confucius,* and DeGroot, *The Religion of the Chinese.*

"The next Sunday they were anxious to tell about the books. One of the girls brought a temple carved out of ivory soap, copied, she said, from a picture she had found in a book. It caused a lot of discussion. Another pupil was anxious to tell the story of Confucius because, he said, it really interested him. . . . The pictures the pupils brought from the library were passed around. One showed a poster she had made showing the two chief religions of Japan. She, too, had a picture of a Shinto temple very simple and unadorned, and also a picture of a Buddhist temple, quite ornate. Then at the bottom she had, in large black letters, this question, 'Are Shintoism and Buddhism Enough?' We placed it on our bulletin board so that all might see it. . . . They used Rodwell's translation of the Koran, and had pictures of Turks and Arabs. All they knew of either was chiefly from distorted pictures seen in movies. They were interested in finding how the Koran was written, as they had already studied how we got our Bible. . . . The class invited an Indian student and had a wonderful time listening and questioning."

This study continued, the class consulting authoritative books, using the library, calling in experts, and doing bits of original work.

Another class, studying the life of Jesus, sought out copies of great pictures of him. Something of the interest and discriminating judgment is indicative in this conversation:

"M.: 'I think that in that one Jesus looks kind, yet he could do things. This one (Raphael) looks as though he were dreaming.'

"Leader: 'Can you read his thoughts?'

"N.: 'He might be thinking of himself, maybe of God. He is looking up.'

"V.: 'I don't like this one at all.' (Fra Angelico.)

"Leader: 'That one was painted in the fourteenth century by a monk who pictured Christ coming to the monastery as a Pilgrim.'

"S.: 'Well, these later artists did have more advantage because they had more pictures to look at than Fra Angelico.'

"R.: 'If we painted a picture today, would ours be different?'

"B. (usually takes an opposite opinion): 'No, I think he would be like this (Hofmann). His nose and lines of his face show more character.'

"Leader: 'Which Christ would appeal to the twentieth century?'

"All: 'Hofmann's.'

"Leader: 'To whom would Raphael's appeal?'

"M.: 'To people who are older and think a lot.'

"C.: 'Perhaps we need both kinds in this world?'"

Another class was studying "Forces working for and against World Peace." A leader in this movement was, on request, sent by a peace organization. "There was a most favourable mind-set in readiness for his visit. . . . Seniors, young people and adults met together for the address. The meeting of the seniors the following Sunday was most vital, based on materials from the peace society, League of Nations and other sources. . . . Cablegrams were sent to the national representatives at Geneva and telegrams to the Federal Government."

A class studying worship examined pictures, literature, music, etc., and made a collection of the best they could find in each. They "discovered" the Psalms as a storehouse, and going over them one by one in an intense search covering several weeks, selected many

gems for worship. Their books were little treasures of worship material, and several found in some one of these things a deep interest, almost a hobby, that may mean much for them all through life.

In another case given in preceding chapters the books consulted included the Authorized, Revised, and Moffatt's translations of the Gospels; a Harmony of the Gospels; Bible dictionaries; various lives of Jesus; *By An Unknown Disciple;* Blanchard, *How One Man Changed the World;* Oxenham's *The Hidden Years;* Mathews, *A Life of Jesus;* Commentaries; and other books. This was a class of younger children. This class also used the library and museums, seeking pictures by great artists interpreting aspects of Jesus' teaching and the customs of the people.

It is a great contribution to people, to civilization, to introduce pupils to these great reservoirs of human knowledge and to teach them to use them to advantage.

Another class, studying problems in the country, discovered that besides libraries, museums, etc., great help could be obtained by way of publications, slides, movies, plays, and actual research in answer to questions, personal advice of experts, and even their visit to the community from such organizations as these: Departments of the Federal Government and of State and provincial Governments; peace societies; labour unions; farm bureaus and similar societies; child welfare agencies; the League of Nations; public and college libraries; the Federal Council of Churches; the Missionary Education Movement; denominational headquarters; boards of health, Red Cross, and other health agencies; child welfare organizations; charity organizations; public school authorities; agricultural colleges, and other agencies. Too often churches work

along blindly and without resources when there are many organizations holding out helping hands. Church people too often think that they stand alone, not knowing how many others are working mightily for improvement. The Church ought to be a uniting force bringing into helpful co-ordination and fellowship all " the seven thousand who have not bowed the knee to Baal." It is part of the Church's mission to help its people make use of all available upbuilding agencies in its great adventure of guiding the development of a continuously improving civilization.

4. *To think, originate, discover, and carry an enterprise through to completion.* The native ability of an ordinary class is rarely discovered by the ordinary teacher. It is astonishing how much originality and resourcefulness even a small group possesses if the proper stimulus is given.

Thinking is using imagination and facts. Both are necessary. The world is apt to overlook the mighty influence of the quiet thinker in his study. The recluse philosopher, Kant, created a new thought world; Darwin marks a new era; Pasteur and Kelvin changed the whole conception of disease and its prevention and cure. How many who know much about Columbus ever heard of Paolo? Yet he and others like him made the discovery of the new world possible. Paolo dal Pozzo Toscanelli, a famous naturalist, lived in Florence.

" It was he who addressed a letter to Christoforo Colombo, wherein his deductions proved that the sea-route to India through the antipodes was not as distant as supposed, encouraging him to take the voyage, and prophesying success. Without the aid and encouragement of Toscanelli, Colombo would not have encompassed his discovery—the great navigator was but an apt implement in the hands of the unmov-

ing contemplator—he carried out that which was conceived and calculated in the lonely cell of the Florentine scholar. . . . He lived 'like a saint;' utterly continent, ate no meat, kept fasts; without ulterior motives." [5]

A class of senior girls was asked by the general superintendent, quite foolishly perhaps, to present the Book of "The Revelation" as part of a special day program. The girls, who had been conducting their own enterprise creatively, were nonplussed. But they were keen to help. "Finally one said, 'Girls, wouldn't it be fun to pretend we are in a laboratory, just as we experiment at school? We are going to try an experiment here. Mrs. Mc. has suggested a real problem to us, the book of Revelation, how it came and its use.' Another said, 'It is a real challenge, for it is the hardest book in the New Testament.' The class fell in with the idea. These questions were suggested: 'Do you know where to find the book? What is it about? Who wrote it? What is apocalyptic writing? Its purpose and the times in which it was written.'" The teacher, who knew the class well, was surprised at the initiative and originality of the girls and the amount of research they devoted to this problem.

Here is another report showing surprising originality. The class in the week-day church school decided to present a dramatization on Christmas. The plan in brief follows:

"Let two be talking about Christmas. One might say he wondered how Christmas was celebrated in other lands, the reply might be, 'Let's ask the neighbours on our street of different nationalities how they do it in their country.' They

[5] Merejkowski, Dimitri, *The Romance of Leonardo Da Vinci*, Randon House, N. Y., 1928, 574 pp., p. 374.

leave the stage and bring back a group of 'neighbours' who tell their story. The girl who gave us this idea worked with the two boys chosen to introduce it, and between them they made up the words and wrote them down.

"One boy was inspired to write a Christmas poem. The idea was fine, even if the form was imperfect.

"The class was much interested in the many classic Christmas pictures I left around for them to examine each week, different sets each time. One week Virginia looked through a book and discovered many pictures she thought the class would enjoy. She wrote down the page numbers of each. When she reported to the class she checked off each one when through with it. (The book I had handed to her, saying I thought there were some pictures in it that the others would like to see if she could find them.)

"All through the project we talked about what we were giving the program for—to celebrate Christ's birthday, to show the others the spirit of Christ in the play, and to show how Christmas is celebrated in other lands. We noted that it centered around the Church and Christ, not Santa Claus and presents. One little girl said in regard to the giving of presents meaning to show an unselfish, Christlike spirit, 'Jesus was a present to us.' They were interested in the story of Christ that I told. They loved the carols and begged for more. Many of them had special favourites.

"They made programs with a picture of the nativity scene on the outside. These they cherished for themselves. One was sent as an invitation to each class in the building and the others were distributed to the audience by one of the boys who had no part in the play. He took the responsibility very seriously and did it well. When I praised him his face lit up and he said, 'I like to do things like that.'

"The cast worked out some clever details entirely original. Caroline had to give up the singing of the Italian song. The class was disappointed and begged her to try, but she hadn't it learned. As her parents had taught it to her, we

had no way of helping, but she found a substitute! She learned a Christmas legend that was entirely new to me, so she joined the group that was presenting customs and legends.

"It was very interesting to watch the group the day of the program. They were all eager to do their best. Each lived up to his responsibility to the end. The production was crude, but it was the result of interest and hard work on the part of the children. It was theirs, and it had a great influence on them."

If a class did nothing more than develop originality, resourcefulness and ability in creative thinking for some worthy end, it would be doing great things for the Kingdom.

5. *Convictions.* The Society of Friends have a term which is very significant. Led by the "inner light" one feels a "concern" for some particular cause. It may be concern for the unemployed, for beautifying the village or painting the church, for the people of China, for better schools or for any condition that will better humanity. One result of the teaching of religion should be the awakening in everyone of a deep concern to improve specific conditions and increase human welfare. It would mean wonders for the Church and the world if even half the people in the Church had a genuine concern for the good of others. In every case cited, the class developed a real concern for some worthy end.

Another result from creative teaching is the development of convictions such as, the intrinsic value of the good life; the worth of persons; the possibility of a better world; the necessity of forgetfulness of self in a great cause; loyalty to truth wherever it leads; the brotherhood of man; and the love of the living, present, God and Father of all.

# X

## THE TEACHER IS ALSO A LEARNER

EVERYONE knows that a good deal of the strength or weakness of the church school is due to the teacher. Some go so far as to say that the whole teaching problem is a teacher problem. This is, of course, an overstatement. At any rate, most teachers feel their inadequacy. Those who are growing keep working away constantly, trying to improve. This is the price one must pay even to keep up with the procession in any cultural line in these days of rapid change.

In considering religious leaders everyone insists on personality, though no one knows just what it is. A church seeking a minister or a director or a teacher usually insists they must have "personality." Public schools draw up elaborate lists of good qualities any teacher must have in order to be considered for a position. The natural result of such selective care should be that all ministers, directors, professors and teachers are persons of splendid personality, which is very gratifying to us all! Along with this goes the saying, somewhat hoar with age, which lends itself to sonorous proclamation and is always, for some mysterious reason, considered very pious, that "Religion is caught, not taught." If this is so, why the labourious education of ministers and directors, why the enormous energy put into sermons, why the stress put on teacher training? Here at one stroke all teacher training problems

which have puzzled the Church's wisest leaders and still puzzle them, are solved by the easy expedient of denying that any exist. A theory such as this which leaves everything to fate and absolves the Church from striving is already suspect.

Undoubtedly example is a great teacher. The sort of life and atmosphere in the home establishes, usually, the children's politics and religion. If one's everyday life contradicts his formal teaching there is no doubt which is the more influential. But by increasing skill the personal influence may be greatly amplified.

It goes without saying that persons differ widely in personality. Some win their way at first sight. A strong and winsome personality is one of heaven's greatest gifts. One cannot increase his native endowment any more than he can add to his stature, but he can develop what he has. One with some talent for music may fall far short of being a Bach or a Beethoven, but with the help of good teachers and diligence he may make the most of what talent he has. The teacher of religion owes it to himself and his course to make the most of his native endowment. This calls for self-discipline and work. But athletes and others do as much as Paul pointed out long ago. "Every athlete practices self-restraint all round; but while they do it to obtain a fading wreath, we do it for an unfading." Paul accepted this discipline as necessary for himself: "Well, I run without swerving; I do not plant my blows upon the empty air."[1] And every other teacher of religion who follows the Master must be willing to pay the price. There is no short cut to education, to the achieving of a Christlike character nor to increasing skill as a teacher.

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[1] I Cor. 9:25 and 26, Moffatt's Translation.

In this chapter the following aspects of teacher training will be considered: Personality and Attitudes, and Leadership Training.

I. PERSONALITY AND ATTITUDES.

The great majority of church school teachers have sufficient native endowment to do excellent work.[2] Many are not letting their personality exert a strong influence or are allowing habits and attitudes to counteract their professed aim and purpose. From experience with many teachers and directors the following suggestions are made:

1. *Religious enthusiasm.* It is not too much to expect that the teacher be an enthusiast in his own line. Students of art, literature, mathematics or science are apt to get some of the glow from teachers who are on fire with their subject. But it must be real. An affected enthusiasm is a mask that is easily discovered. Sincerity is essential in religion. If one is not committed to the Christian way of living he will be an indifferent teacher. But if the great satisfaction in life is found in the sense of God, of working with Him to discover more about Him and His world, and to help increase human welfare and happiness, it must reveal itself in all one's life. This is not to be confused with mere piousness or with any set type of religious experience. It may include persons as wide apart in interests, culture and creed as it is possible to be in the wide sweep and reach of the spirit of the Master.

Religious enthusiasm means devotion to a cause. A cause is greater than its leaders, greater than the institution in which it embodies itself. The cause of God,

[2] Myers and Sundt, *The Country Church As It Is,* New York, Revell, 1930, 189 pp. Chapter III discusses "Characteristics of Successful Leaders."

the cause of humanity is big enough to engage the heart and soul of everyone who glimpses its magnificence.

2. *Love of one's pupils.* This is essential in the scattered country parish or in the great city. It is remarkable how much one who has a " big heart " can mean to a group of pupils even in spite of serious handicaps. In the long run genuine love for people wins. This is the heart of the Gospel. Without religious enthusiasm and love for one's own pupils no training can make any one a good teacher of religion. Perhaps the charge is not altogether unfounded that religious people have sometimes given so much attention to what they believe and how others ought to act that they have become " wizened up," dehumanized.

It is always fascinating to hear a real missionary talk about his people. They are the finest in the world, whether primitive tribes or people of an old civilization. He identifies himself with them. Their problems, hopes and ambitions are his. He is their interpreter, advocate, champion. It is the attitude of members of a good family to each other. These children, youths or adults may be " impossible " to others, but to the teacher they are splendid. Now unless the teacher of religion identifies himself with his class he cannot have his maximum influence. It is not too strong a statement to make that many church school teachers never get into the lives and hearts of their pupils because they never break through the artificial pupil-teacher, church-lesson wall of abstraction and separation. They must learn to know each with something of the insight and appreciation, the " feeling for " them that is exemplified in the best family life. They must demonstrate in their own lives the truth of the thirteenth of First Corinthians, that teacher-love " is very patient, very kind. Love

knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, . . . always eager to believe the best, always hopeful, always patient." "Love never fails."

Now if one has his heart set on some great cause and actually identifies himself in loving service with his class he cannot be niggardly about the time and energy he gives to his work. If a child is in need, what mother worthy of the name grudges time or effort? True religion sets up as its standard an ideal as high as that. Is it because of lack in these two elemental things that so many of us teachers of religion do not produce larger results? Every great church and class is great because some people give themselves heart and soul to the cause and love so deeply that they count not the cost.

3. *Constructive and helpful.* Too many church workers are negative. "It cannot be done;" "It is no use trying that here;" "What's the use!" This is a defeatist attitude and it does not have to be expressed always in words. For persons who suspect this may characterize them, it is good training to practice making their hearty, positive, constructive influence felt on behalf of any enterprise in which they are interested. One may discover through this effort, that he has been more negative than he ever intended to be. Besides, it will be a joy to those who are trying to improve things to get enthusiastic backing from a quarter where, perhaps, it was not expected. The same is true of one's work as director or teacher. Some excellently prepared people with good personality fail and do not see that much of the difficulty lies in this habitual attitude. One can break this habit and become a positive, buoyant influence tending to inspirit and inspire.

4. *Make the best of what one has.* This follows the

former section inevitably. If one is positive and constructive he will do this. The legend is well known of the knight who withdrew from the battle because his sword broke. The prince came along, seized the broken blade, and won a noble victory. Teachers sometimes complain they have no separate classrooms, pictures, slides, books and so forth. The writer agrees that churches are often most negligent and short-sighted. These things should be provided. They are elemental. But without them make sure that the best is being done with broken swords. In summer it is usually possible to meet out of doors; libraries far and near will cooperate; state departments and denominations provide rich resources; magazines abound and friends will share; bulbs, cocoons, fruit, grain, birds are abundant. Probably among the congregation are people who would be delighted to help on any specific occasion, in their own particular line; the doctor, nurse, bee-keeper, librarian, naturalist, artist, orchardist, fisherman, carpenter, music teacher, and a host of others. Ordinary brown wrapping paper, wall paper ends and samples, wood from boxes and many other kinds of waste material lend themselves to religious and educational enterprises. Beaver board, curtains and screens are easily procured. Children and young people as well as adults are ingenious in discovering ways and means.

5. *Build up habits that help, break habits that hinder.* Sometimes a mannerism, habit or peculiarity is a handicap if it does not defeat a teacher's influence for good. The engineer or other person, who because of an appetite, drinks intoxicants and loses his position, is in this respect a child. One characteristic of a young child is that he has not learned to judge values and set over against a present want a future good. So the teacher

who through carelessness allows a habit to interfere with his influence for good is making a similar mistake. Some of these habits are very simple. One can only suggest a few.

A Negro student was "observing" church schools among his own people. He reported on one teacher who was not neat and clean. His linen and finger-nails were not spotless. This teacher's work was very poor. Discussing it, the student made this wise observation: "Take an untidy person. Now he just caint have any luck teaching."

The voice is important. Some are endowed with beautiful voices, but whatever the quality one can speak distinctly and quietly. In tense moments this may require considerable self-control. With children especially the effect of a high-pitched, loud and nervous talking is reflected immediately. Sometimes a noisy, disorderly class may change markedly because a teacher modulates his own voice.

Recently a very fine minister, a graduate student, candidated in a small church. They did not call him. Talking it over with one of the committee he said, "He's a fine preacher and we liked him very well." Then he added, "He seems nervous and jerky in his movements and gestures." Sometimes teachers, officers (and many outside the church!) attempt to make up for lack of preparation and ability by vigorous movement. This might partly account for the ostentatious way teachers and officers, ministers and their wives bounce into departments and classes even at high moments of religious experience.

Eccentricities in dress and behaviour attract attention. It may be said that clothing or conduct which calls attention to itself is harmful. Attention ought to

be on the purpose in view. Similarly it is a mistake for the leader to call attention to himself. Some, even ministers and teachers, are not happy unless they are the chief attraction. They must be in the centre of things, directing, calling attention to themselves, doing everything. This is bad teaching technique. The educator directs without ostentation and, so to speak, from the wings. The students, the educands, have the centre of the stage.

Punctuality is more than a habit. If time is precious, especially the time at the disposal of the teacher of religion, to be punctual is essential to common honesty. It is at best as bad to waste the time of others as it is to cheat them in money. Indeed, it is probably much worse, for when the leader is late pupils may lose more than can be regained during the session. Of course, the sense that others have to wait for one and bustling in on them may give one a sense of great importance and so compensate for lack of more worthy qualities, but it is a cheap distinction to gain. The habit of being late is disintegrating to personality. It gives one the unpleasant sense of "catching trains." Such an one is always a bit breathless. The habit is probably due in large part to lack of ability to plan one's time. The excuse of being "so busy" implies that others are not so fully occupied, and this is not very complimentary. To be carefully, painstakingly prepared in every detail, to see that the room and supplies are ready and in order, and to be present early are conditions which make for success.

Some directors and teachers lose influence by talking too much, and not closing meetings and conferences on time. This should be easily corrected. The habits named will perhaps suggest others not mentioned.

Leaders may through these be reminded of some simple things which militate against their best work. It is the part of wisdom to cultivate habits which are allies. Some may think these things insignificant. But little foxes may spoil vines and one's anticipation and delight may be greatly lessened by discovering a fly in the ointment. It is not the mark of wisdom to let little things defeat a great and holy purpose.

6. *Throwing oneself into the work.* Being "very amiable, very clever, and very good-looking" even is not enough. Ellen Terry, the great actress, wrote to Bernard Shaw, then a music critic, in behalf of one of her proteges. Shaw went to hear this young woman sing. His words are as applicable to the teacher of religion as to the artist. He wrote:

"Now Miss Gambogi did not touch me in the least. I liked her at once: she is very amiable, very clever, and very good-looking. But—and now the murder is coming out—she is not interesting as an artist. She sang the bolero from the Sicilian Vespers prettily and fluently. . . . What is more, she sang it intelligently. You know, however, that this is not enough. The quality of execution that makes apparently trivial passages interesting, the intense grip of one's work that rouses all the attention of an audience: these she has not got to anything like a sufficient degree to make a career for her. . . . Now singing is to Miss Gambogi . . . more a picked-up habit than an art. She has got to turn the habit into an art—to put purpose into it—to make it the means of realizing herself, concentrating herself, throwing herself completely and exhaustively into action—I cannot express it; but you will perhaps recognize what I mean."[3]

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[3] *Ellen Terry and Bernard Shaw—A Correspondence,* edited by Christopher St. John, New York, Putnam, 1931.

7. *The Christlike life.* Three things stand out in the life of Jesus. Though none may reach his perfection, these should characterize the least of his followers who are fortunate enough to share in teaching religion:

*a.* A sense of the reality and presence of the living God. The teacher who will go through the Gospels, incident by incident, will be overwhelmed by the evidence of this consciousness in Jesus. For that God, the cosmic God and the loving Father, he will give his whole life and energy. To know Him and to do His will is life abundant. This sense, this conviction, this fellowship the teacher seeks to cultivate.

*b.* An interest in people and a genuine love for them. It did not matter whether they were rich or poor, saints or sinners, well or sick, native or foreign, Jesus entered into their lives and wanted them to find the best in life. If conditions were such that any did not have a fair chance he gave himself, without counting the cost, to changing conditions. All social service and all efforts to reconstruct society in the interests of human welfare may find inspiration and guidance in his teaching and example. It must also be the teacher's daily interest and concern.

*c.* Consummate skill as a teacher of religion. It is by right of achievement that he is called *the* Master or Teacher. It is no mere courtesy title. His utter devotion to the cause of helping mankind know and love God and of ministering to humanity of all ranks and conditions sets the standard for all teachers of all time. For this cause he sanctified himself and perfected himself as a teacher. His way must be the way of his disciples. And his way means a cross: exacting preparation and training, bearing burdens, self-forgetting devotion to the cause. Teachers who incarnate in some

measure these as formative factors in their life know what it is the apostle means by "the spiritual glow."[4]

II. Leadership Training.

Every conscientious teacher is keen to improve his skill. It is necessary to remind ourselves over and over again that mere wishing seldom accomplishes anything. To do anything worth while needs time and effort. Teaching religion is the most difficult of all teaching and the most significant. It is not only foolish but belittling to the work to pretend that it is easy, that any one can do it well and that preparation does not take time or effort.

But along with that it needs to be said that this preparation is not necessarily a cheerless task. It has been found by not a few one of the most satisfying and rewarding of avocations. Many a person has developed in his own life in a wonderful way, finding joy and richness of life in study and in contacts and friendship with pupils.

How can one find strength and time for study? Times are speeded up so fast that every day seems full to overflowing and there are so many meetings and good courses that one's whole time might be devoted to them. It is, of course, a question of values and emphasis. It is impossible for any one to do all he wishes. He must select. If he gives hours to golf or music or dancing or woodworking or gardening, or art, he must give up other things. The teacher of religion is not in a peculiar situation. If study and training is the thing to emphasize *now,* something else cannot be taken up at the same time. Attempting too many things at once usually means that none will be well done.

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[4] Romans 12:12.

As to when to begin, many have found this French proverb remarkably true—"The beginning is half the thing."

Following are some suggestions as to ways of improving one's effectiveness as a teacher of religion. Of course, it is assumed as a prerequisite that each one nourish constantly his own devotional life:

1. *Cultural and thought background.* Anything which enriches a leader's culture or his thinking, other things being equal, increases his possibilities as a teacher of religion. A fuller understanding of nature, appreciation of art and music, grasp of philosophy, history and religion should enable the teacher to be more effective. It is not necessary to have a college education to be cultured or to read widely.[5]

Directors and teachers are not always able to buy many books, but usually they may borrow a good many. Each one must discover what is available in his situation. The following are suggested as likely sources: The state and the county councils of religious education; universities, colleges, and normal schools; theological seminaries, public libraries, and churches. The local public library is usually most co-operative and will probably buy a few books of this kind each year if properly approached. Then there are the private libraries of ministers, professors, directors and other friends.

2. *Professional magazines.* These days some of the best material is found in magazines. There are four especially important to the teacher of religion.

*a.* The denominational magazine prepared especially for the department in which one is teaching.

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[5] In the Appendix II, pp. 235-7, is given the list of books read, each of two years, by a busy missionary who was not a college graduate.

*b. The International Journal of Religious Education* (5 South Wabash Ave., Chicago, Ill.). This is especially important for the superintendents.

*c. Religious Education* (59 East Van Buren Street, Chicago, Ill.), a magazine for ministers, directors and all leaders in education, character education and religious education.

*d. The Progressive Education Magazine* (10 Jackson Place, Washington, D. C.), devoted to progressive education especially important for teachers in public or church schools who are doing creative work.

It would be well if the Church made the first (*a*) available for all teachers, and the second (*b*) for all superintendents; that it had (*c*) in the teachers' library and got the local library to subscribe for (*d*).

3. *Pamphlet literature, pictures, lantern slides and films.* There is a lot of helpful literature in very inexpensive leaflet, pamphlet and bulletin form on many subjects. A teacher needing help on some issue and not able either to procure or to read a whole book will often find these pamphlets contain just the source material he needs. For example, if interested in young people's worship the pamphlets in the Christian Quest material, issued by the International Council of Religious Education, are full of suggestions. For literature on health, the state and federal departments have excellent material, much of it free. They have also attractive pamphlets on birds, bird houses, gardens, etc. The various denominational headquarters are always issuing new material, much of it being excellent. For example, during recent years some of them have prepared very helpful and suggestive pamphlets on parents' classes and home co-operation.

Then the church school is often able to use pictures,

lantern slides and movie films to good advantage.[6] Many of these may be obtained almost without charge from various state, provincial and federal departments and denominational headquarters, and from various libraries.

For example, suppose a teacher foresees that in two months' time birds will be literally "in the air." He discovers that certain pictures, lantern slides, movie films may be obtained from certain institutions. He may wish to bring this to the attention of the whole school or department. Then arrangements can be made through the proper channels by either teachers or pupils. Similarly on certain aspects of health and sanitation, war, temperance and many other topics invaluable help is sometimes available at very little if any expense. In some cases, seeds, shrubs, and trees may be had for the asking, from government stations for any public buildings or educational purposes. All such sources should be discovered by the local church.[7]

4. *Know the pupils intimately.* Teachers in small country churches have many advantages. One of these is that they usually know their pupils, their parents and all their circumstances. This intimacy and friendship is a great asset which teachers in many city churches can seldom attain as fully, and then only at considerable cost. But if the object of our work is to help people live, it is essential to know the situation in which they find themselves, to know something of their hopes and fears, their ambitions and possibilities. A great deal of attention has been given to this aspect of our work in recent years. A few titles will be given later.

[6] Janes, *Screen and Projector in Religious Education* (Westminster Press, 1932) is good.

[7] A partial list of institutions and agencies having valuable materials is given in Appendix III.

It is quite possible to be intimate with another, even to be a member of the same family, and not enter sympathetically and with insight into his life. Sometimes even loving parents are blind and unresponsive to possibilities in children. Cases of this are unfortunately so common that it is not necessary to illustrate. It may suffice to cite a case far enough away to be quite safe. Joseph's big, practical brothers did not at all understand his genius while his father's partiality, always unwise, completed their misunderstanding.

Now it is one of the main privileges of the teacher (as it is supremely of every parent worthy of the name) to enter sympathetically into the lives of his pupils. To do this well, one must cultivate some of the wise mother's intuition and sensitiveness, and the ability to listen, and to keep confidences zealously and scrupulously. Parents and teachers who repeat for adult amusement what a child says in confidence are committing a serious crime.

But the teacher should try to study and understand each pupil. Careful observation in class reveals a good deal. Suppose one is interested in stamps. If the teacher saves a few and calls at the home, the stamps may be the occasion for a wonderful visit with that pupil, giving new insight into his character. The teacher will find occasion for calling at the homes. If that is quite impossible, the pupil may call on him by invitation, and in any case the telephone will be used.

Personal interviews may afford the teacher one of his best opportunities for helping his pupils. "The boy elected leader chose as his topic for worship next Sunday, 'Courage Needed Today.' He asked for a conference. . . . As we talked it over he thought great courage was needed to bring in world peace, temper-

ance and racial understanding." "One girl asked for a conference. She talked about hymns. One outcome was her new realization that the great hymns of the world are the combined genius of many nations." . . . Pupils will seek conferences if conditions are right. An invitation to one's house, a trip together, a walk—teachers often forget what these things may mean. "She expressed her delight several times while we were walking, because she was enjoying the walk so much."

In addition, the teacher will read books dealing with his age and class of pupils, of which many excellent ones are now available.

It is a good plan to keep careful notes on each pupil, filing them away and later writing a character sketch of each one. Of course if the class is very large, this will not be possible, but this is a very cogent reason for not having classes that are too large.

5. *Teacher training.*[8] It is the teachers themselves who ought to insist on having courses offered along the line of their work. The denominations, through the International Council, provide a wide variety of courses: the high school leadership curriculum of six courses; the standard leadership curriculum of over thirty courses; the advanced leadership curriculum; and there are also reading courses. Full information may be obtained about all these from denominational headquarters or from the International Council.

One or more classes may be organized in the local church, but it is usually better to have as many churches as will, combine in a community school.

6. *The Workers' Conference.* It seems to be essential for teachers and officers to get together regularly

[8] On sections (5) and (6) see Shaver, Erwin L., *Shall Laymen Teach Religion?* New York, 1931, Richard R. Smith, 188 pp.

both for fellowship and for study. In any school where progressive work is being done there are necessarily many things happening, and vision of many things yet to be done.

These meetings are usually held monthly. Programs are likely to be varied because at best only a very few of the questions pressing for consideration can be taken up in eight, ten or even twelve short meetings. A few possible types of programmes are suggested here.

*a.* Questions arising from the regular class work. Sometimes teachers have problems arising in their classes which puzzle them. For example, there may be questions about God, death, Easter; questions of right and wrong, of social conduct; problems that pupils are facing; matters of equipment and supplies. Most of these, while particular in their origin, are quite general, and almost any one of them will well repay a whole evening's thought, even by the most intellectual. If possible, it may be well to work out definite, concrete suggestions of procedure and have the results reported back at a future meeting. Then teachers carrying on enterprises may want to report and get help on future plans. Such reports are usually stimulating to all other teachers.

*b.* A study of the whole school. For this sort of survey, blank forms may be secured from denominational headquarters and from the International Council of Religious Education.

It may be that some phase of the school work calls for special study. If a new building or changes in the present one are contemplated, then surely it would be almost necessary for the workers' conference to get clear ideas of what should be done. In this case the educational committee, and indeed the official board, should also be present.

*c.* Book reviews are valuable. If each of several persons review a section of a significant book pointing out specifically how it bears on the local situation, an informative and helpful session is assured. Or if a specific problem is to be discussed, several persons might report on what as many different books say on it. This gives an informed basis for discussion and stimulates reading.

7. *Supervision.* Many teachers shudder at the thought. But this is a mistaken notion of what it means. The supervisor sits in the class as a member of the group. He observes carefully the total situation—location, equipment, grading, peculiarities of pupils, the enterprise or course of study and the teacher. As soon afterwards as possible the teacher and supervisor sit down and go over the whole session. If there is difficulty in the class, it may be largely due to any one of the things suggested: location, equipment, a wrongly placed pupil, the study or work or some failing of the teacher. Usually there are several factors. The aim of the conference is to discover and rectify the trouble and to promote better work.

The supervisor has the most difficult task. He is expected to point out what is good and make helpful suggestions for improvement; and to help the teacher cure what is wrong! He must be full of ideas that are practical and be able to suggest just where the teacher may get further help in books, pamphlets, articles and institutions. If he cannot do this offhand, he goes to no end of trouble to hunt things up. With supervisors of this sort, teachers seek their attendance. "I never had a conference with him," said one teacher, "but I came away feeling encouraged and helped." "Several teachers asked me to visit their classes," is a common ex-

perience of sympathetic and helpful supervisors. New books on supervision are now available.[9]

Teachers cannot be trained unless both the leader and the teachers give a considerable amount of time and attention to it. Here, for example, is what one group is doing. It is not exceptional. Others are doing quite as much or more. It is interesting to note that none of this is imposed on the teachers, but that as always happens when people are interested, they ask for more. This is not theory; it is what is actually being done:

*a.* Two teachers' meetings a month.
*b.* Additional meetings asked for by the teachers.
*c.* Small group and individual conferences.
*d.* Prescribed reading.
*e.* Observation of teaching followed by individual conference.
*f.* Exchange visits among teachers.
*g.* The director teaches for the teachers occasionally.
*h.* Letters are sent out bringing out matters of interest and raising questions arising from visiting classes.
*i.* Books are secured from various libraries (see p. 213) and a few are bought.

8. *Observation.* One of the most enlightening things for any educator is to see other schools where good work is being done. It is refreshing and stimulating. The school may easily arrange to have certain officers and teachers visit other schools. Their own associates may be trained to take their places for the day. It is always important to make sure the other school is

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[9] Chave, John Ernest, *Supervision of Religious Education,* Chicago, University Press of Chicago, 1931, 352 pp.; McKibben, Frank M., *Improving Religious Education Through Supervision,* New York, Methodist Book Concern, 1931, 256 pp.

worth seeing, and also to arrange with them in advance for the visit. No school that is doing good work will put on a " special " program for visitors.

But there may also be classes in week-day religious education and in vacation church schools that are good. Also many public and private schools have excellent work that is full of inspiration. Teachers should be encouraged to visit those much more than is usually the case.

9. *Help from others.* One source of help is too seldom tapped. There are usually many in the community who would gladly come to a class to give information and be questioned. A teacher of kindergarten children was talking with them about their new church and how careful all should be to help keep it clean. The janitor was mentioned. Questions were asked about him. He was called in and for a full half hour there was the most interesting conversation. He had to bring all his equipment and show how he used each article. The children sang a song in which people who help were mentioned, including the janitor, which greatly pleased him. As he was leaving, the children insisted he show them the furnaces and the other things in the basement connected with his work.

A class of boys had a fascinating time because a farmer came by invitation and answered their questions on bees, bringing a number in bottles and inviting the boys to come and see his hives and sample the honey.

10. *Preparation.* Nothing can take the place of careful preparation. Many teachers do not get on well and have no joy in their work because they do not prepare. They come to class not knowing what to do or where to go. Roll call, taking the offering and other things are

used to take up time. They are nervous and uncertain and pupils naturally become restive or take advantage of the teacher. For trouble and anxiety he has, in these circumstances, no one to blame but himself.

Any teacher who aims at being creative in any sense spends much time in thought and preparation. The class of juniors were studying China. The teacher foresaw they might like to meet a Chinese family. She discovered one; visited them; talked about the work the class was doing; found they would be glad to co-operate. She sought out where Chinese cake could be purchased, and the price. She interested a Chinese student who played a musical instrument of his native land. She selected half a dozen of the best books she could find in the libraries. These are only a few of the details she went into in order that she might be ready for any emergency.

11. *Imagination.* The successful teacher is ever on the alert and uses his imagination. Bakule, the creative teacher of cripples in Prague, picked up a piece of wood from which a child had sawn a toy, and held it up. "What does it look like?" he asked. "A whale!" came the answer. "Touch it up, then." A dash or two of paint, a notch here and there, and there it was, grotesque and curious, making the children laugh. So they started making strange toys and bringing joy to children in many places. The teacher must cultivate imagination, the ability to perceive leads and to grasp values. The class is not going well, but the skilful teacher turns the attention and real work is done.

So teachers see beauty, truth and goodness where ordinary people see neither. Bliss Carman, in his *Lord of the Far Horizons,* put this into beautiful words which may well be a teacher's prayer:

"Lord of the far horizons,
  Give us the eyes to see
Over the verge of the sundown
  The beauty that is to be.
Give us the skill to fashion
  The task of Thy command,
Eager to follow the pattern
  We may not understand.

"Master of ancient wisdom
  And the lore lost long ago,
Inspire our foolish reason
  With the faith to seek and know,
When the skein of truth is tangled,
  And the lead of sense is blind,
Foster the fire to lighten
  Our unillumined mind."

## XI

## THE ENVIRONMENT MUST BE MADE AN ALLY

THE most important element in environment is God. Materialists and mechanists rule Him out. Many religious people place Him so far off that He steps in only in emergencies if at all. But to Jesus He was instinct in the very air. In all the thinking of teachers of religion He must be dominant. The Christian parent and teacher so lives that, without preaching or intrusion, the presence of God is felt. If this is not so, the most vital thing is lacking.

Another essential element in the environment is people. With some people a barren, ugly room may become a veritable Temple of God. The finest physical surroundings, with parents or teachers who are not spiritual, remain merely material. It is the spirit of the people which gives material things their expression, just as the two who live in a house make it either a stopping place or a home. The walls and even the furniture may be the same, but the difference between the two is as wide as between darkness and light.

While giving every emphasis to these two energizing elements in the environment, namely the cosmic spirit or God and the people, and insisting on their supreme importance over everything else, yet the physical environment is by no means a negligible factor. It may greatly augment or hamper the influence of the teachers

in their efforts to inspire and direct the pupils. It is with the material and physical conditions, then, that this chapter deals.

1. THE BUILDING ITSELF IS OF GREAT CONCERN.

(*a*) It is heartbreaking to see congregations erecting buildings that are unsuited and out of date. One of the worst forms is the so-called Akron plan. This is an auditorium with gallery, the space in the gallery and under it usually being divided by partitions or curtains. It is so much out of date and so utterly unsuited to educational purposes that the only excuse for mentioning it is that churches are still building in this fashion. It is hoped that all who have any influence with churches will try to prevent them wasting money and crippling their work for years to come by erecting this type of building which frustrates educational work. Such buildings are bare and noisy like a gymnasium or barn, every sound being magnified. When seated with heavy folding chairs fastened together in twos and threes not much more could be done to make educational work difficult.

(*b*) The community house is almost as bad. It lacks the essential features of an educational plant. An educational building lends itself immeasurably better to community service than does the community house to religious education. Usually only one building can be put up, so that values need to be weighed carefully, for once an ideal is cast in wood and stone it remains so for a generation and often a century. Let the churches avoid at all costs placing on the shoulders of the future congregation a type of building which will be like a millstone around their necks.

(*c*) Another serious mistake is to erect a building

for religious education which is controlled or in which the control is shared by some other group. The Church is committed to certain great ideals, and it cannot run any risk of having its building so tied up by community ownership that it may be hampered either by courtesy or rights from carrying out its religious programme to the full. This is why it is wrong for a congregation to accept a church building that is owned by a company (if it can possibly be avoided) or to be too much beholden to one person or small group financially.

(*d*) A church auditorium should be built for the regular congregation. How many people is it necessary to provide for *regularly* in the Sunday services? So many congregations have an unquenchable desire to build a huge auditorium. Yet everyone knows how discouraging it is to have fifty of an audience in a room that seats four hundred. In fact, too many build to accommodate the crowd on the opening day and on the hundredth anniversary! That is expensive and is bad business. The only safe way is to count every Sunday for, say a year; add liberally for prospective growth; and build accordingly.

There is no reason to believe that ugliness and height of ceiling add to the sanctity of a place of worship. If congregations during the last hundred years had built churches only as large as needed, making them compact and dignified yet cozy and beautiful, the country might have been full of little gems of church architecture. Concentrate on beauty and not on bigness, is a good ideal for the future.

Features that are so expensive as to make proper provision for the real program of the church impossible are to be avoided. Build first for the work in hand, the purpose for which the church exists.

(*e*) If the work of the church is giving suppers for gain, then the dining-room must have first consideration. But is it good policy to build a dining-room for, say five hundred people twice a year at the expense of crippling the educational work fifty-two weeks in the year? It is better to forego the big public suppers than provide for them at such cost. For ordinary church get-togethers and meals where fellowship and camaraderie is the aim, such a large room is not needed. But most careful study should be given to the location and equipment of kitchens, kitchenettes and dining-rooms. The placing of each separate article is important, and the lighting needs careful attention. Much help can be gotten from hotel equipment supply houses, electric light companies, and always the denominational headquarters ought to be consulted.

(*f*) If the church is on a side hill, a basement may be practically on the ground floor. At least half of it will be on or above the ground. In this case there is no serious objection to a basement, but generally they are to be avoided. If there is an underground basement it should be used for such big suppers, certain parties and entertainments, and for workshops.

(*g*) Rooms should be built for a specific purpose. It is very difficult, by any device, to make a room serve two or more distinct and different purposes. The usual result of such an attempt is to spoil it for both. Great ingenuity has been expended, for example, to make the church school an extension of the church auditorium for the crowds so fondly hoped for, but did such an arrangement ever add to the beauty of either? Besides walls in that case cannot be sound proof. The sliding and rolling and folding doors of huge proportions are very expensive, very ungainly, very noisy, and provide

neither sound proof nor solid walls on either side. Let the church decide what its main program is, and build the best it can for that distinctive purpose.

(*h*) Some churches tie up a great deal of money in gymnasiums. These are to be built on two conditions: i. That there is no good gymnasium available; and, ii. That when built the church can afford to have a competent director in charge. If the Young Men's Christian Association and Young Women's Christian Association and the public schools have good gymnasiums it seems unwise for a church to undertake such a very serious burden. But if it is a real community need, an attempt should be made to meet it either through community co-operation or through the church, even at great cost.

2. The Main Features of a Building for Religious Education Are Very Simple.

They are these: a suitable place to work and study for each age or interest group, and a suitable place to worship. Now any one knows that for either, but especially for worship, this means quiet and privacy.

*a.* Take worship first. In some places it is easy to worship. The place should be beautiful, quiet and restful. Whatever symbolism there is ought to be conducive to Christian worship. In the church school children under six will have their worship in their own room. This leaves primaries and juniors; intermediates, seniors and young people; and adults. If the primary and junior departments have a chapel or place for worship, one of them may use it at the first of the session, the other at the end. The same arrangement may be carried out with intermediate, senior and young people. But if, as is not unusual, the younger pupils remain through the church service, then the one chapel or

place of worship may do for all. The chapel or worship time would be something like this: young people, 9:30 to 10; intermediate-senior, 10:20 to 10:50; primary, 11 to 11:25; junior, 11:35 to 12. This does not mean the worship should be full thirty minutes, but it suggests a schedule only. In a large church where each department is of considerable size, two places for worship would probably be necessary.

Such a chapel should be as beautiful as possible with stained glass windows and simple symbolism. It will also be used for small weddings, funerals and many mid-week services.

If a chapel is not built, then departmental assembly rooms ought to be made as worshipful as possible. It goes without saying that a place for worship cannot be a thoroughfare. It must not be necessary for people to go through it to get to other parts of the building. It must not be cut up with doors. In a recent new building one assembly room where children are supposed to worship has seven doors and much through traffic!

If any changes in the present plant or new buildings are contemplated, the congregation ought to make a study of the whole matter. The program of almost every department might centre around the church building and its program for several months. It is remarkable the interest and insight even little children have and what a proprietary interest sharing in the planning gives. The grown-ups should make a careful survey, getting help from denominational headquarters, visiting other *educational* plants—both public schools and churches—reading and consulting specialists. It would be a fruitful year's work if the whole congregation could come, through this medium, to a more intelligent grasp of what a church is for and the equipment it

needs to carry on its work. This would be a fine piece of adult education arising directly out of the local situation and with a strong drive of immediate interest.[1]

One result at least might be expected: that the first consideration would be to provide for the children and youth; and that if there is not enough money to build everything, the best space would not be reserved for the ladies' parlour and men's longue, and furnished so they become little tin gods! Let rooms be used to the fullest possible extent.

*b*. The kind of classroom depends on the type of work to be carried on. For the more free and creative sort as suggested in preceding chapters, the room is not only for study but for work. There should be room to move around and carry on enterprises. Rooms will be larger than formerly, but classes may also be larger, though always small enough for very intimate contacts. Each room should have solid walls, and sliding or folding doors are to be avoided. The exact amount of floor space, windows, etc., can be got in any standard work or from denominational or state boards of education. Sun and air are always desirable, though if there is a modern system of ventilation installed outside air is not important.[2]

*c*. The equipment is for use and for stimulus. The difference between the old-fashioned and the creative

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[1] The March, 1926, issue of *The International Journal of Religious Education* is devoted to Church School architecture and equipment.

[2] Among the helpful books, the following may be mentioned: Burroughs, Prince E., *How to Plan Church Buildings*, Nashville, Tenn., Southern Baptist Convention, 1926; Tralle, Henry E., and Merrill, George M., *Building for Religious Education*, New York, Century Co., 1926; Brunner, Edmund de S., *The New Country Church Building*, New York, Missionary Education Movement, 1917; Brabham, M. W., *Planning Modern Church Buildings*, Nashville, Coeksbury, 1928.

school is very apparent in the rooms and equipment. Most people know the old schoolroom with blackboard, desk and fixed rows of seats. There could be no mistaking what sort of school it was. Pupils were there to listen, to work at their desks, to keep quiet and behave. To keep quiet meant to learn lessons and obey the rules and behests of the teacher. The new schoolroom is more like a living-room and laboratory combined. Enter this beginners (or kindergarten) room. Here in the corner are large blocks; there are dolls' furniture and dolls; on the table are children's books and pictures; here is the enterprise at which they are working, partly done and enticing them to finish it; there are pencils, paper, crayons, an easel with paper; some toys are in their places; plants are in the windows. It is obvious it is a place for free spontaneous activities of children. It is little wonder they delight to come early and get to work, look at pictures or play. The same spirit is revealed in the other rooms according to the age and interests of each class.[3] Of course chairs and tables are suited to the age-group.

In the older classrooms where there is less physical activity there will be books, magazines, blackboards, paper, pencils and whatever special equipment is necessary for the work in hand.

By preference, then, each class will have a separate room, though here again each room may be used at least twice if the pupils meet at different hours as indicated on pages 228-9.

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[3] For hints as to equipment, the superintendent and teachers will watch the magazines mentioned on pages 213-4, and study the specialization courses in the regular teacher training texts (see page 217. The International Council of Religious Education has a bulletin entitled *Housing and Equipment for the Church School*, 1931, which is very helpful. See also page 230, note 2.

When an educational building is mentioned the idea is conveyed that it means great expense. This is not so. A rather small, simple building with two floors provides good accommodations for an average school. An ordinary cottage, with a few changes, is very suitable. Ceilings are not high and no expensive tower is necessary. The essentials are solid walls, roof and partitions. It is large auditoriums, towers and spires, ornate architecture and high ceilings that run away with money, both for construction, heat and upkeep.

Many assume that adequate equipment is impossible for a small church anywhere, but especially in the country. In some places it is; but it is so in far fewer places than is supposed.[4]

In the small parish with a small school the needs are not great. If there is but the rectangular auditorium it may be divided, without unsightly wires or other fixtures, by curtains or screens. In the country pupils are usually less excitable and more self-controlled than in the city, so that, with a small school there is not the same urgent need for separate rooms, though they are none the less desirable. It is sometimes possible to have one department meet in the manse or parsonage or in some other house nearby. Sometimes a merchant or professional man or the town will allow a room or office to be used. Some society may give the use of a hall or club room, and the public school may rent a room at nominal cost. Then in the summer the out-of-doors is attractive. With some imagination and skill in making the most of what exists it is surprising how much may be done.

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[4] A good example of a building and equipment for a small country church may be seen at the Congregational Church, Southwick, Mass.

But other arrangements are possible. It often happens that each of two churches, close together, have inadequate room. Why not co-operate? Would it not be a fine example for the churches to set before a distracted world? This church has a fine room for little children; that one could provide for adolescents and adults. If there is fear of one getting the advantage over the other, they could arrange to alternate each year. If the objection is that they might forget their differences and become one, would not that be an end devoutly to be sought? It is a good sign of the times that such co-operation is being carried out in at least a few places in city and country.

3. The Outside of the Building and Grounds Are Also Environment and Have Great Educational Value.

*a.* Even in the poorest districts there is no excuse for having church buildings and the grounds (and graveyards) in such deplorable condition as often obtains. It is not a question of money so much as it is of taste and interest. A primary department met in a ground floor basement. The walls were ugly. Teachers and children got interested and of their own volition and work transformed it into a beautiful place. Paint is not so expensive and people enjoy working together and beautifying their church.

*b.* The grounds may also be made beautiful without much expense. Men and boys can level off and sow the lawn. The woods are full of beautiful shrubs and trees. In selecting trees, care should be taken to have variety and colour. The "hard" and "soft" maples with their spring flame and gorgeous gold and red in the autumn, the oaks of various shades, the hickory with

its spring beauty, the graceful birches, the flowering dogwood, and mountain ash, and the wonderful evergreens do much to transform even an ugly building and make it attractive.

Shrubs abound and are to be had—in town and country at least—for the digging. Ferns of infinite grace, honeysuckle, woodbine and ivy, soften harsh lines and add grace and a sense of tenderness.

Some town and country churches use roses and other flowers. A class or department may be responsible for a certain bed or variety. The church makes no small contribution when it stimulates its people to appreciate and to create beauty.

Sometimes the department of forestry provides trees and shrubs for public places for the asking, and agricultural colleges will sometimes freely help churches lay off their grounds and even supervise the planting.

4. Other agencies may be included under environment. They may help very materially. The resources available are seldom fully understood. For example, lantern slides, posters, exhibits may be obtained from many quarters: food and dairy councils; boards of health; denominational headquarters; government officers; universities, etc. Whenever an enterprise is launched it is well for the class to make careful inquiries in many quarters in order that the best use may be made, by co-operation with various agencies, of all available resources.

# APPENDICES

## I

### *A Few Recent Pamphlets on Temperance Education*

Acheson, Edna L., *Juniors and the Liquor Problem,* Methodist Book Concern, 1932, 31 pp.

Calderwood, W. G., *Prohibition Facts,* 1932. The Allied Forces for Prohibition, 419 4th Ave. (pocket size), 96 pp.

Eadie, Mary (Ed), *A Manuel for Junior Leaders,* United Church Publishing Co., Toronto, Canada, 1932, 62 pp.

*Youth Seeks the Truth About the Liquor Problem,* 22nd Floor, Old Dearborn Bank Building, 203 North Wabash Ave., Chicago, 1932, 39 pp.

Transeau, Emma L. B., *Effects of Alcoholic Drinks,* The Scientific Temperance Federation, Boston, Mass., 1932.

*The Liquor Problem. A Discussion Outline for Adult Groups and Older Young People,* Congregational Publishing Society, 14 Beacon St., Boston, 1932, 39 pp.

*The Pilgrim Elementary Teacher,* May, June, July, 1932, Pilgrim Press.

*The International Student,* Westerville, Ohio, March, 1932, Canada's Liquor Systems.

Best, Gordon, *Let's Have the Truth About Prohibition,* Revised, American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago, 1932, 31 pp.

## II

This is the list of non-fiction read in two consecutive years by a woman missionary, not a college student, in spite of all the multitudinous duties on an exacting field. The list is not given to commend the books to teachers, but merely to indicate how very busy people may find time to read if they are sufficiently keen to do so.

### FIRST YEAR

Von Hugel, *The Mystical Element in Religion*, 2 vols.
Jones, *The Life and Philosophy of Edward Caird.*
Jones, *Foundations.*
Stoddard, *Francis of Assisi.*
Cunningham-Grahame, *Life and Letters of Santa Teresa.*
Underhill, *The Life of the Spirit—the Life of Today.*
Underhill, *Mysticism.*
Simpson, *The Spiritual Interpretation of Nature.*
Gore, *The Reconstruction of Belief.*
Harnack, *The Origin of the New Testament.*
Headlan, *Church Unity.*
DeWolfe, *Causes and Their Champions.*
Ludwig, *Napoleon.*
de Kruif, *The Microbe Hunters.*
Breasted, *The Conquest of Civilization.*
Robinson, *The Ordeal of Civilization.*
Lawrence, *Revolt in the Desert.*
Smythe, *Christian Ethics.*

### SECOND YEAR

Bryce, *Life and Letters.*
Sheppard, *Impatience of a Parson.*
Durant, *History of Philosophy.*

Graham, *Pedro de Valdivia.*
Graham, *Gertrude Bell's Letters,* 2 vols.
Temple, *Christ the Truth.*
Streeter, *Reality.*
Rojas, *El Christo Invisible.*
Rojas, *Lord Northcliffe.*
McDougal, *Autobiography.*
Underhill, *Men and the Supernatural.*
Mayo, *Mother India.*
Clow, *Five Portraits of Jesus.*
Durant, *Transition.*
van Dyke, *Ignatius Loyola.*
Lindsay, *Companionate Marriage.*
Raven, *The Creator Spirit.*
Quick, *The Christian Sacraments.*
Mackay, *Mas Yo os Digo.*
Sheridan, *Naked Truth.*
Hay, *Primitive Hearths in the Pyrenees.*
Hanley, *Castilian Days.*
Jones, *Christ at the Round Table.*
Jones, *Mysticism.*

## III

A partial list of institutions and agencies where help may often be secured by any interested in religious education and social welfare:

American Association for Adult Education, 60 E. 42nd St., New York.

American Child Health Association, 370 Seventh Ave., New York.

American Social Hygiene Association, 370 Seventh Ave., New York.

Bureau of Commercial Economics, 1108 16th St., N. W., Washington, D. C. (furnishes educational films).

Child Study Association of America, Inc., 509 W. 121st St., New York.

Child Welfare Committee of America, 730 Fifth Ave., New York.

Church League for Industrial Democracy, 416 Lafayette St., New York.

Dairy and Food Councils.

Denominational Headquarters and Publishing Houses.

Federal Council of Churches of Christ in America, 105 E. 22nd St., New York.

Federal Departments of Agriculture, Labour, Public Health, etc., Ottawa, and Washington, D. C.

Foreign Mission Conference, 419 4th Ave., New York.

International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill.

League of Nations Non-Partisan Association, 6 E. 39th St., New York.

Libraries, local, university and theological.

Metropolitan Life Insurance Co., New York, also local offices.

Missionary Education Movement, 150 Fifth Ave., New York.

National Child Welfare Association, 70 Fifth Ave., New York.

National Council for Prevention of War, 332 17th St., N. W., Washington, D. C.

Playground and Recreation Association of America, 1 Madison Ave., New York.

Progressive Education Association, 10 Jackson Place, Washington, D. C.

Religious Education Association, 308 N. Michigan Ave., Chicago, Ill.

State and Provincial Departments of Labour, Public Health, etc.

State and Provincial Councils of Religious Education.

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